

Richard: Grosvenor:
THE
FIERIE TRYALL
OF
GODS SAINTS;

- ¶ (These Suffered for the witnes of Iesus, and for the word of God, (vnder Queene Mary,) who did not worship the Beast, nor his Image, nor had taken his marke vpon their foreheads, or on their hands, or on their Garments, and these liue and raigne with Christ: Reuel: 20.4.)

*As a Counter-poyxe to I.W. Priest
his English Martyrologe.*

AND
THE DETESTABLE ENDS
OF
POPISH TRAYTORS:

- ¶ (These are of Sathans Synagogue, calling themselves Iewes (or Catholiques) but lie and are not: These worshipped the Beast saying, who is like vnto the Beast? who is able to warre with him. Reuel. 13.4. and these shall drinke of the wine of Gods wrath, and shall be tormented with fire and brimstone before the holy Angells, and before the Saints, because they worshipped the Beast and his Image. Re. 14. 10. & 11).

Set downe in a comparatiue Collection of
both their sufferings.

*Herewith also the Concurrence and agreement of the raignes of
the Kings of England and Scotland, since the first yeare of
Q. Mary, till this present, the like before not extant.*

AT LONDON,

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TO THE PRINCE.

Englands faire Hope, (borne, Downe to quell
the rage of Rome; That proud Babel;
Which in its swelling-madde Desires,
to Worlds sole Empire still Aspires;)

Deigne (Sir) to reade this little Booke,
at least with milde aspect to looke
Vpon't. The pledge of Loyaltie,
and Subiects loue to Royaltie,
it is.

Vouchsafe your Princely Grace
to me, that humbly place,
my Faith and Dutie;
First to God, then my King
(Who Vnitie did bring)
then to my Countrie.

The faithfull Subiect of my Lord the
King, and your Highnesse,



TO
THE PATRONAGE AND
protection of the high and mightie
Prince, *Henry*, eldest Sonne of our
Soueraigne Lord the King, Prince
of Wales &c.



S that in one place was well sayd by
Heathen Tullie; Non nobis solum
nati sumus, sed partē patria, par-
tem parentes, partem liberi, par-
tem amici, partem propinqui &
familiares, peculiaritèr sibi vendicant : So else-
where was it spoken no lesse Christian-like. Non
quid quis fecerit, sed quo animo & studio fece-
rit, ponderandum est. Of these sayings, the first
seemed vnto me, to Challenge at my hands *A* speci-
all Dutie to my Prince and Conntry, which I knew
not how to performe, but in this kind : The second I
assumed as an Apologie for my weake and slender
performāce of that Duty. If my desire (noble Prince)
to pay that debt for which by obligation Diuine, Na-
turall and Nationall I stand oblig'd, hath transpor-
ted me beyond that wherevnto I am able, of your
Princely Clemency, I humbly beseech you, winke at
that amisse, and of your Heroicall and Magnanimous
Spirit, Shield me from the Darts of the mightie and
maleuolent. Your Kingly Father out of the goodnes
of his nature, (for so in dge the worst, is dissonant to
a good Disposition) hath been obserued to conceiue of
things ill ment, (or which at least might be doubtful-
ly taken) well: you certainly being the true Heire as

To the Prince.

of his Kingdomes so also of his vertues, cannot adidge
of that which is well ment, ill. The cause which I
handle is not mine owne, but my Prince and Coun-
tryes, wherein what I haue done, I the rather vn-
derooke to publish at this time and in this Kind by
reason of those encouraging Woordes of the reue-
rend, then Bishop of Chichester, now of Ely, in his
Booke, Cui titulus est, Tortura Torti, in Episto-
la dedicatoria ad Regiam Maiestatem, his wordes
are these, Iam, vbi in Discrimen adducta causa
communitatis, Spectator nemo sit, Actor quisq;
&c. My Intentions herein are right, wherein I do-
sure, prodesse principi & patriæ, non obesse: If I
faile in my purpose, that is not want of will, but of
power: If I haue performed ought herein that good
is, that same also is, Multò plus votis, quam factis.
Therefore for that sometimes noble Q. Elizabeths
sake, (for she deserved to be loued, etiam post mor-
tem) whose fame shall neuer die, (nam virtus post
funera viuít:) For the King your Fathers sake,
who according to his names signification is, a Main-
tainer (of our peace): for the Common wealths sake,
which is the Crowne of your Glory: For your owne
sake who are our Hope, yeald me, as the reading here-
of, so also your fauourable and Princely protection;
then shall I not care for the faces of mine enemies.

The Faithfull Subiect of my Lord the
King, and your Highnesse.





TO THE WELL

affected, and loyall hearted

Reader.



AS to the spirit and soule of man nothing internally then a good conscience can bee more comfortable ; so externally, then a good report from others nothing can be more precious. And as for the

first, euery one that will enioye it, must himselfe alone by the vprightnesse of his owne actions, assure it vnto himselfe in the sincerity of his own heart; so, for the secōd, as it depends not vpon ones selfe alone, but vpon the tongues and reports of others, euery Christian by the rules of his profession is chargeable to his power to seeke the preservation thereof towards others, whome hee knoweth to be wronged. This being graunted (as it cannot be denied) if euery priuate mans good name so neerely touch him, as that for the

B

preseruation

preſeruatiõ thereof wee are all of vs to others
 reciprocally bound, and by law diuine obliged.
 How much more ſtriẽly then are all faithful ſub-
 iects tyed, as much as in them lyeth, to maintaine
 the good name, honour, and reputation of their
 lawfull Soueraignes, by traytors, rebels, And an-
 tichriſtians, ſo vniuſtly, impiouſly, and impu-
 dently taxed both in words and writings. For
 as his Maieſtie is our King, by God appoynted
 to rule ouer his Britiſh and Iriſh *Iſrael*, both in
 Church and common wealth : and as in dignity
 he is *nullus ſecundus*, nay more (for that may ſeeme
 to admit an equall) *Primus inter omnes*, without a
 mate, higheſt : euen ſo the blemish of good
 name, honour, and reputation in his Maieſtie, is
 of all others moſt diſhonourable, moſt ſcanda-
 lous ; as his Maieſty is of all others moſt eminent,
 moſt conſpicuous ; and therefore by euery good
 ſubiect as occaſion offereth it ſelfe (*pro viribus*)
 to be maintained. If a naturall father haue a bad
 name, though vnderſtandedly, yet is that in the
 worlds eye (that cannot iudge thereof, but by
 report) a ſcandall vnto the children. Our King
 is more, for he is not onely *Pater familia*, a father
 of a priuate family, but he is, *Pater patriæ*, a fa-
 ther of our Country ; nay more, he is, *Pater mu-*
ltorum gentium & regnorum, a father of many
 Kingdomes *England, Scotland, France, and Ireland,*
 and which is moſt, hee is a good Chriſtian, &
Chriſtiane fidei Defenſor, the chiefe Champion for
 defence of Chriſtian faith, through whoſe ſides
 the

the enemy seeketh to wound the whole Church of Christ, and to lay aspersions of bloud and tyranny vpon all such as with him professe the gospel of Christ.

The consideration whereof (as also a seruent desire to doe my Country some publique seruice, in helping (as much as in me lyeth) to stop the mouths of our common aduerlaries the Papists, whose lauish tongs haue spit out aboundance of venome, and their pennes stung like Scorpions, not onely our late most gracious and woorthy Queene *Elizabeth* (of euer-blessed memorie, for the many vnspeakeable bleisings that God with and through her bestowed vpon this and other Kingdomes) But also our present Soueraigne Lord and King, with both their state Ministers, by charging them as falsely, so maliciously with cruelty, breach of promise, bloud, and bloody persecution for conscience) hath mooued mee to imploye the best talent of my small ability to convince them of impudent and lying malicious slaunders and reproachfull vntruths. First in a few following lynes directed vnto all Romish fauorites, clearing my present gracious Soueraigne of breach of promise with Recusants, for toleration of Popery, wherein also I haue touched the ground of that slaunder, with the occasion and Authors thereof, with some other matters of speciall moment. Secondly, in a tabular computation; by a comparatiue collection of all such Martyrs as were burned in Queene *Maries*

days, with all such Priests, Iesuites, & popish Reculants, as their Pseudomartyrologist *I. W.* Priest pretends (& but pretends) to haue byn executed in England (*Religionis ergo*) since the beginning of *Q. Elizabeths* raigne vntill this present yere 1608. I haue cleared the second accusation of cruelty, bloud, and bloody persecution for conscience, evidently prooting by their owne account, vnto the vnderstanding of the most simple, that is not wilfully blind, that many more of the first sort suffered death, and were in fire consumed onely for their conscience, within the lesse then six yeares raigne of *Queene Marie*, then of the second; third and fourth sort (to wit, Priests, Iesuites, and Reculants) in 52. yeares since, and that not for Religion, but a Treason. Whereby it appeareth how vnjustly our late woorthy *Queene*, our present gracious King & their State-ministers, haue been and are most impudently & falsely of bloud & cruelty accused & taxed.

a Vide *Tertu-
ram Tertii.
paginis. 131.
132.*

Nor haue I ought herein written to giue satisfaction to any such (for let them sincke in their owne sinnes) as being ouer deeply bewitched with *Romes* idolatry, doe hold that all Treasons, all Rebellions, all Attempts, *vi, aut fraude*, against the persons and states of our late *Queene Elizabeth*, and our now present King, both were and are not only lawfull, but meritorious: But to enforme such of them as being of a milder temper, (and yet looking that way) willingly confesse and acknowledge, that all such as haue beene or

are

are guilty of such crimes, haue deseruedly been punished ; but yet doe, or at least seeme to conceaue that their Priests and Iesuites haue suffered onely for their Consciences, and therefore their persecution (they being many in number) is (in their judgement) great and lamentable. Which were it graunted, or could (as it neuer can) bee prooued that they all dyed for their conscience onely, (which yet is a conscience mis-enformed) yet doth the number of our true Martyrs in lesse then 6. yerres of *Queene Maries* raigne, (although it should be permitted vnto them to take also into their number those fifty and two lay persons, (for so many I thinke there are) registred with the Priests and Iesuites in their owne Martyrologe) not onely equallize, but exceed the number of theirs in full fifty yeares since, by the number of almost 100. persons. Insomuch, that if the numbers of persons suffering, and the number of yeeres of both sorts wherein they suffered bee compared, and the cause of all their sufferings admitted to be alike iust or vnjust (of which there is no comparifon) yet did the cruelty of *Queene Marie* and her popish Clergie, out-strip *Queene Elizabeth* and king *James* conjoynd; more then tenne for one; and therefore learne, you that haue any sparke of grace remaining in you, to be good subiects to your King, and cease now at last to taxe your soueraigne any more of persecutiō, whose heart bleeds that he is forced to draw bloud from others for their intollerable demerits.

b Three con-
versions of
Eng: part 3.
in many pla-
ces.

As for the truth of these collections whereat perhaps (and not vnlike) some popish spirits will take ^b exception; vnderstand that *M^r. Foxe* that sometime reuerend Father of our Church, is my Author, whome for the number of such professors of the Gospell as were burned in *Queene Marias* dayes, I haue soly followed, who albeit happily (for it is almost impossible to bee otherwise) in some things in so large a volume, hee might commit some small error in some particular circumstances, because no Historian can possibly be present euery where with his owne eyes and eares, but must of necessity giue credite vnto the relations of others in many poynts; Yet the grauity of his person, his excellent learning, his great reading, his worthy and sober carriage, his sound judgement, and therein his wise choyce of Authours, and the generall report of his honest and religious mind, by an vniforme consent of all such as knew him, freeth him from taxation of any wilfull and grosse error, or wilful mistaking, and from any malicious assertion against the Papists without a probable ground, throughout his worthy worke, in whose behalfe I thinke it needlesse to bestowe much paines, because the honestest and greater sort are honestly already of him perswaded, and for the rest as they are for number fewer, and their honesty little worth, so are they many of them wilfully obstinate and will not bee perswaded.

As

As for the other sort, to wit, popish Priests, Jesuites, and Reculants, such as haue beene executed since the beginning of Queene *Elizabeths* raigne (as *J. W.* pretendeth for religion) vntill the yeare 1608. they are copyed word for word out of a booke called *The English Martyrologe*, by the authority of the popish supervisors (as it should seeme) allowed, vnles the names author thereof *J. W.* Priest doe belye them. Wherein I haue dealt as truly with them to a letter as I could, saue onely that I haue left out one person, and in steed thereof added two, to wit, *William d Wafson*, *Wafson* and *William Clarke*, both Priests executed and *Clarke*, executed at *d Winchester* Novemb. 29. 1603. I know not how by the Pseudomartyrologist omitted, for he might as well haue enrolled them as those which he hath done, being all alike, traytors to their Prince and Country. Nor am I disposed to cauill for that I find diuers of their Priests noted in that his Martyrologe by one name which yet I find set downe in our Chronicles by an other name, as for example, in An. 1585. January 21. *Edward Transam*, and *Nicho. Wodfine*, so by this our Martyrologist noted, are by others named *Edmund Stowe*, *Barbar*, and *Nicholas Deuorax*, which I note chiefly for this end, that none might be deceiued in thinking that more haue been executed, then in deed haue been, because one and the same persons are in their and our writings noted by different names, for they haue so many false names, that amongst them all I find not one good and true.

Henry Garnet
had 6. names,
to wit, Ga-
net, Vialley,
Darcy, Ro-
berts, Farmer,
and Pibill: p.
Likewise Ed-
ward Hall ali-
as Oldcorn.
Likewise Of-
mund alias Gree-
nway. Likewise
Thomas Gar-
net alias Rook-
wood, alias
Sayer, with
many others.

true. He that at *London* is called *Richard*, at *Rome* is called *John*, he that at *Rhesmes* and *Doway* is called *Peter*, in *England* is called *Saul*; he that in the Iesuites cells is Sainted for his resolution, is at Tyburne hanged for his treason. I haue I confesse transposed some of both sorts, both of our Martyrs and their traytors, but only for this end that I might reduce them to our account, which beginneth the yeare on the 25. of March, according to the tabular Register following, whereas both *Mr. Foxe* & the Pseudomartyrologist began the yeare the first of Ianuary; As for example, *Mr. Foxe* hath noted *John Rogers* the first Martyr in *Queene Marie* her dayes, to haue suffered February 4. 1555. which yet according to our account was in the yeare 1554. Likewise the Pseudomartyrologist hath in his Martyrologe noted *William Richardson* to haue beene executed Feb. 27. 1603. which might seeme to be in the first yeare of King *James*, which yet was in the latter end of *Queene Elizabeth*, and in the yeare of our Lord 1602. according as in that yeare in the table following you may see.

Now hauing compared their numbers together, I could not but admire their impudency in that voyde of shame, modesty, religion, christianity, they dare so publicquely and vnjustly without blushing, reuile and slaunder so gracious a Princess as was noble *Q. Elizabeth*, and so mercifull a King as is our Soueraigne Lord *K. James*, considering that so many more suffered in the lesse
thea

then six yeares raigne of *Queene Marie* onely for religion, then haue sithence by their owne account beene executed in fiftie yeares of two succeeding Princes (and those not for religion but for their treasons) the number of the true Martyrs noted in print, being in all by this account almost 300. and the number of their Seminary Priests, Iesuites, and Recusants, by their own account not fully 200. which (number and time considered) is more then tenne for one. Nor is there a greater disproportion in the number, then in the causes of their sufferings, the former suffering only for their conscience, the latter for their treasons.

I am not ignorant that our aduersaries do tax *Mr. Fox* of many vntruths and many strange matters, whose errors, if any such were, I will not maintaine, but somewhat excuse by way of recrimination, by cyting out of this my popish Author some such stories of his Saints Miracles, as I find in his sayd Martyrologe expressed (which he hath diuided according to the moneths of the yeare) leauing the truth and likely-hood to thy censure.

Three conversions of England in page 426. and many pages thereof besides

C *Popish Miracles.*

AND first in the moneth of Ianuary; I find this storie, that when Saint *Chad* Bishop of *Litchfield* dyed, his brother *Ceds* soule (who was before Bishop of *London*) was scene to descend from

Ianuary 7. Page 7.

from heauen with a troupe of Angels, to accompany the same to heauen.

Another.

January. 11.
Page 10.

ST. *Egwine* Bishop of *Worcester*, made a payre of Iron shackles, locked them close about his legges, then cast the keyes therof into the Riuer of *Seuerne*, and so went to *Rome* with *Offa* King of *Mercia*: desiring of God, that the said shackles might not be loosed from his legges, vntill he had made satisfaction for all the sinnes of his youthfull yeares: and in his returne backe, as he came ouer the sea, vpon a soden a fish leaped into the Ship whereia he sayled, which being taken and killed, the foresayd keyes of the shackles that hee had throwne into the Riuer, were found in the fishes belly, which hee applying to his shackles, forthwith vnlocked them.

Another.

January 14.
Page 12.

IN *North-wales* the commemoration of *S. Beno* Priest, who leading an Eremiticall life in the west parts of *England*, was by an Angell admonished to goe into *Wales* to a Noble man called *Trefnith*, *S. Wenefrides* Father, who gaue him a part of his lands and possessions to build a Monasterie, as also his Daughter *Wenefride* to be instructed and brought vp in a religious manner: whose head being soone after cut off by *Cradocus* sonne

to *Alane* King of the same Country, for not yielding to his vnlawfull lust, he miraculously set on againe, shee liuing fifteene yeares after.

Another.

ST. *Elfred* virgin, and afterward Abbesse; it January 20.
Page 18. happened vnto her that before shee was chosen Abbesse, shee being in the Church at *Matins* before day, with the rest of her sisters, going into the middest according to the custome, to reade a lesson, the candle wherewith shee sawe to read chanced to be put out, and therevpon wanting light, there came from the fingers of her right hand such an exceeding brightnesse vpon the suddaine, that not onely her selfe, but all the rest of the Quire might see to read by it also. And hauing another time giuen much to relieue the poore, whereby her chests were emptyed, being therefore for her lauishnes checked by the Procurator of the house, she made moane to the Lord, and her Chests were againe myraculously filled as before.

Another.

ST. *Wereburge*; she vpon her death bed commanded her body to be buried at *Hamburge*, February 3.
Page 32. but contrary to her will it was carried to the monastery of *Trickingham*, where (the gates fast locked) the same was kept and watched very carefully.

fully. But see a woonder, they that kept it fell into a sleepe, so as the people of *Hamburge* coming in the night to fetch the bodie away, the gates of the Church and *Monasterie* were opened without hands, of themselues, and so they carryed the bodie and buried it at *Hamburge*, as before she requested.

Another.

March 17.
Page 17.

ST. *Patrick* : he obtained by his Prayers, that no venomous creature should liue or breed in *Ireland*.

Another.

Aprill 3.
Page 26.

ST. *Richard* Bishop of *Chichester* : he dyed at *Douer* in *Kent*, his body being brought to *Chichester*, so shined with Miracles that (besides others) he rayfed vp three dead men againe to life.

Another.

Aprill 9.
Page 92.

ST. *Frithstan* ; one euening as hee was saying Masse, as he walked in the Churchyard, when he came to the words, *Requiescant in pace*, the voyces in the graues round about, made answere aloud and said, Amen.

Another.

May 2.
Page 116.

ST. *Pyran* : he sustained renne Armies of men for eight daies with the flesh of three Kine, and also rayfed diuers dead men to life.

Another.

Another.

ST. *Sewell*: he for his integritie and innocency Maye 18.
 of life was such, and so acceptable to God, that
 it pleased his diuine Maiestie in signe thereof, to
 worke miracles by him both aliue and dead; and
 among others, it is recorded, that lying on his
 death-bed he turned water into wine, by onely
 blessing it.

Another.

King *Henrie* the sixt: his veluet Hat which he Maye 22.
 vsed to weare, being put on mens heads that Page 134.
 were troubled with the head-ache, they were
 presently cured.

Another.

ONe of the souldiers that led *S. Alban* to his June 21.
 death, repented when he saw the constan- Page 167.
 cy of the Martyr, & asked him forgiuenes, which
 the persecutors beholding, they grievously tor-
 mented him for the same, but he following *S. Al-*
ban to his death when *S. Albans* head was cut off,
 he tooke it vp and embraced it in his armes, and
 thereby was immediatly cured of all his wounds.

Another.

ST. *Swithine*: he, when by a mischance a wo- July 2.
 man had broken all her egges, made the signe Page 178.
 of the crosse ouer the same egges, and immedi-
 atlie they all became whole againe.

C 2

Another.

Another.

July 25.
Page 101.

THe heads of *Wiaman*, *Vnaman*, and *Sunaman*, being cut off and cast into a poole by the enemies of Christ, *S. Sigfride* on a time walking by the poole and deploring their deaths, on a sūdaine there appeared three miraculous lights vpon the water, which encompassed the vessell wherein their sayd heads were; which he seing, presently leaped into the poole, and embracing them wept and sayd, *Vindictæ Deus*. Whereto one answered, *Vindicatū erit*; another replied, *in quem?* the third added, *in filios filiorum*.

Another.

August 6.
Page 116.

A Monke of a certaine Monastery whereof *S. Alexander* was, comming to the said *Alexander* stombeto pray, and hauing an vlcér in his breast which was now growne to a fistula; *Alexander* appeared vnto him brighter then the Sun, with two Crownes, one on his head, and another in his hand. The Monke demaunded what that double Crowne meant? he answered: The Crowne in his hand is for the temporall Crown which he forsook for Christs loue (for he shold haue bin king of *Scotland*, being next heire thereto, as the story reporteth) the other on my head, is that which I haue receaued common with other Saints. And that you may be assured of the verity of this vision, you shall be presently cured of your infirmity; and hauing thus spoken
and

and the other immediately healed, he vanished away.

Another.

ST. *Decuman* first passed ouer the Riuer of *Seuerne* miraculously with a faggot in steed of a boate, and afterwards was slaine by a *Pagan* and his head cut off, which hee tooke vp from the ground and carried it to a fountaine where hee was wont to wath it, August 27.
Page 233.

Another.

ST. *Dunstan*: hee on a time, when the diuell appeared vnto him in the likenesse of a yong woman tempting him to vncleanesse, tooke a paire of pincers which lay by him, and caught the diuell by the vpper lippe, and so holding him fast, and leading him vp and downe his chamber, after diuers interrogatories droue him away. September 7.
Page 244.

Another.

ST. *Ofish*: shee after that the Danes had cut off her head, tooke it vp in her hands and carryed it three furlongs to a Church of *S. Peter*, and *S. Paul*, whither when she came all imbrued in her owne innocent bloud, she fell downe, and so ended the course of her Martyrdome. October 7.
Page 372.

Another.

ST. *Keyna*: she by her prayers turned a wood full of Serpents into stones, still retayning the likenesses of Serpents: Also she being ready October 8.
Page 374.

to depart out of this world, an Angel came downe from heauen, and put vpon her a white garment wrought with Gould, bidding her to be in readinesse to enter into the kingdome of her celestiall Spouse.

Another.

Novēber 20.
Page 320.

ST. *Edmund*: hee hauing his head cut off by the Danes, and cast into a wood neere by amongst bryars and bushes, the Christians afterwards seeking for the same, lost themselves in the same wood, and calling one to another, where art? where art? the head answered, Here, Here, Here, by which they found out the same.

Another.

Decēber 23.
Page 350.

ST. *Inthware*: she hauing her head cut off by her owne brother *Bana* vppon a day as shee came from Church, because shee was accused by her stepmother to be an harlot, her innocency was presently testified by this, for that she presently tooke it vp in her owne hands and carryed it to the Church from whence shee came. Adde hereto also their late coyned (Death deferring for the fact) woonder of *Garnets* face in a wheat strawe, *Vide librum cuius titulus pars est, Vera historia de admirabili spica.* Rightly englished, A fabulous story of a fained straw, first divulged by a foolish lack-daw.

Many more such grosse and palpable lying woonders are therein expressed, which I am
weary

weary to recount, and I almost wonder that they themselves are not ashamed to record for truths; but as herein, so also in their false accusations of Queene *Elizabeth* and King *James*, by unjustly and maliciously taxing them with blood, breach of promise, and bloody persecution for conscience, they are most impudent and shamelesse, yea past shame and past grace; for as a Reuerend & Father of our Church elsewhere vpon another occasion (though more rightly applicable to this generation) said, *Qui semel modestia limites transiit, knauiter fit impudens*. But the Priests and Iesuites in this poynt of impudency surpasse, and one maine reason hereof, as I take it, is because they hold the laye Papists, of whome they haue their maintenance, in such a thraldome of ignorant obedience, as that they dare not for feare of damnation read any booke whereby to enforme them in the truth, but only such as their traiterous and seditious vn-ghostly leaders shall permit: And so if they can hold the good opinions of their maintainers, they will neuer blush at whatsoeuer themselves say, or whatsoeuer bee said of them by others.

If any friend shall thinke that this my labour might well haue beene spared, because the liues of the Martyrs, the proceedings against them, & the times and causes of their sufferings are already by *Mr. Foxe* in his large Booke thereof more fully exprest; or otherwise should thinke that I do the Papists too great a grace, by placing

D

them

g D. Barlow
in his answer
to *M. Broughton*.

1610.

^h The booke
at large (wor-
thy to be writ-
te in letters of
gould) is this
yeare newly
and well prin-
ted by the
Companie of
Stationers in
London.

them in the same Booke with the true Martyrs of Christ; to him in friendly manner I thus replee, and first to the first. That though his allegation bee indeed true (for I willingly confesse that hee hath deserued much for his extraordinary paines that wayes, and hath compassed so much and such variety of matter therein, as that I cannot say whether were greater, his labour or the Readers profit) yet cannot euery mans purse reach so great price as is that ^h Booke at large; and besides I haue not medled with any matter of Historie contained therein, but only haue borrowed out of him the names of such as were in Queene *Maries* daies burned, as I haue likewise out of their Martyrologist the names of their Priests, Iesuites, and Reculants, for vnlesse I should set downe their names, I could make no good comparison of their numbers in opposition one to the other; which is the especiall end whereat I aime.

Secondly, although that twentie or thirtie yeares, since many hundreds of Thousands of persons were liuing that could *viva voce* beare record how cruelly and vnmercifully the Professors of Christs truth were dealt withall in Queene *Maries* daies, and could also (if any seducing Priest or Iesuite had accused their Soueraigne of cruelty) haue thus replied, *Away wild karlots, belie her nor, for Queene Elizabeth was a mercifull Queene, but mine eyes haue scene the abundance of blood shed in Queene Maries raigne axly for conscience, wherewith ye were neuer girted,*
but

but now these *True-speakers* in Christs cause being by time consumed, it is more needfull to preserve by these neuer-dying memorials, the remembrance of their sufferings, especially seeing the aduersarie is so busie by all meanes that the Pope, the Diuell, or hell it selfe can possibly deuile to exalt their faction, and to bring a scandall both vpon our Soveraignes, vs, and them.

And to the second poynt; That it is a Grace vnto the Papists and Romanists to haue their Priests and Iesuites ranked with the true Professors, I answer thus: It is not the punishment, nor the place, but onely the cause that maketh a man famous for vertue, or for vice infamous, loued of God for his owne free graces, or hated of God and good men for their villanies.

If the Iron barres whereon *Catesbies* and *Ferries* heads are fixed and nailed on the Parliament house, be a grace vnto them or any of their fauorites, because they possesse the highest places of that Honourable house; such grace haue all the kings enemies. If *Garness* scaffold because it was raysed aloft for more publique view, were an honour vnto him or any of his Iesuited society, such honour haue all that are, were, or hereafter shall be his partakers. If *London* bridge or *Newgate* grace that faction, because their friends dismembred limbes are so highly thereon aduanced; let Crowes and Rauens likewise deuour all them that deserue the like grace for the like infidelity. Lastly, if *Iudas* their fellow-traitor can any whit

at all grace them because he is noted in the booke of God, (but with this foule addition, Traitor) let them likewise take him and make him a brother of their Company, or rather incorporate themselves into his Society, but let all that beare ill will to the Church of *England*, and the Kings Majestie as a principall member thereof; let I say, their ends (oh God) be like vnto their master *Judas*, and let their bowels breake in sunder that would eat out the bowels of thy Church of *England*; and let this blacke word of Traitor bee the indelible spot, neuer to bee washed away, wherewith I brand all English Italionated Priests and Iesuites, and their Abbettors. Adde to these also the *Jacobine* Fryer and *Rauilack*, the two murderers of two French kings *Henry 3.* & *Henry 4.* (for these are also Sons of one Father the Pope, the Deuill their Grandfather, and those before, their brethren in iniquity, neuer to be spoken of but to their shame with posterity,) the felicity of whose Raigne (namely *Henrie the 4.*) and peaceable gouernment, free from danger of any desperate attempt of stabbing or poysoning, or other attempt of perill to his person by any of *Romes* fauourites, our english Popish Recusants (*scienter loquor*) before that inhumane and hellish fact committed, pleaded and strongly argued to proceed from that lenitie of his, in permitting a freedom of conscience to his subiects in matter of Religion; whereby they would inferre, that if our Kings Maiestie would desire to liue securely from

from any such attempts, not needing to feare perill either by stabbing, poysoning, powder, or otherwise, then let a toleration be graunted; but how sound their conclusion is, *France* hath felt, *England* may feare, and all the world is amazed thereat.

For if the King of *France* being a Papist, and at most but suspected to affect the Protestant Religion, could not yet be secure in his person, how much lesse can our King expect any assurance of safetie by a toleration, his Majesty being himselfe a professed Protestant, and directly opposite in Faith and Religion. Nay it might rather bee much feared, that it would bee a meanes to pull Gods just judgements vpon him and vs, for permission of such false worshippe of the true God; for so wee may read in diuers places of the Old Testament, that when the Rulers of the people fell away from God, God sent vpon them many plagues, miseries, and oppressions by their enemies. And thus much in answer to the second poynt, which my friend may obiect.

Thine in all Christian loue,

¶

D 3

To



TO THE WHOLE

*rabble of English-borne, Romish
male-contents, and disturbers of
this State.*



NOT HOPING

hereby to reclaime you
(that are already by Sa-
thans witchcrafts sedu-
ced) from your many
dangerous and perniti-
ous errors, which cleaue
more fast vnto you then

the skinne vnto the flesh, or the flesh vnto the
bones, for that were *Extra seculum sperare*, a hope
without any ground: Nor yet in bitterness of
spirit (onely) purposing to rayle vpon you as ma-
ny of you most impudently haue done against
your owne Mother, for that were want of cha-
rity: nor any waies intending to giue satisfaci-
on vnto your vn satisfiable obstinacy and wilfull-
willing blindness, by reasoning scholastically,
or propounding and framing logicall (or as you
vse sophistical) arguments to conuince your sol-
lies, for that would be in me presumption; For
what am I that after so many rare wits, and vnre-
futable iudgements in matters Diuine, as haue al-
ready laboured your conversion, I should hope
of

of better successe therein then they before haue had?

I rather conclude with *Abraham*, who told the rich man that desired a messenger to be sent from the dead to the liuing to warne them that they might auoyd the like daunger of comming there, *That if they will not belieue the Prophets, neither would they belieue though one came. frõ the dead:* so if you will not be perswaded by the scriptures, and the strong and vn-answerable arguments of such excellent Diuines as haue already laboured your conuersion, neither will you be perswaded though Christ himselſe should descend from heauen in person to confute you.

But my scope and drift herein is, (*pro viribus*) First to prevent the fall of those who yet stand but are ready to fall. Secondly, to free my late Soueraigne *Queene Elizabeth*, that sometimes peerelesse Prince; and my now dread Soueraigne the Kings Majestie, and their State-ministers from many false and Serpentine imputations, layd vpon them by men of your rancke, of bad spirits, whose throats are open Sepulchres, wherein to burie true Honour, Faith-keeping, Grace, Mercie, Pittie, Piety, Protection, Truth and Religion in eternall obliuion; breathing out from thence (as from the founaine of Hell) instead thereof nothing but Dishonour, Breach of promise, Disgrace, Crueltie, Bloud, Want of deuotion, Oppression, Heresie, and Irreligion.

These are the motiues that enforced my pen;
these:

these the reasons of my non-silence, who otherwise could haue been contented quietly and securely to haue reposed my selfe in the joyfull contemplation of Gods manifold blessings and mercies of an extraordinary nature towards this Nation, by continuance of the Gospell amongst vs, Which, that it is the Truth, and that he himselfe with his owne right hand hath planted it, and defended it by the power of his owne arme, the many strange Miracles (for such say you must needs approoue the Truth) which himselfe from time to time since before the beginning of *Q. Elizabeths* raigne vntill this present hath wrought, doe euidently confirme and prooue.

The Miracles
that god hath
wrought for
confirmation
of his gospell.

For is it possible that our late famous Queene of euer-blessed memorie, and our now Soueraigne the Kings Maiestie, should haue escaped the many pitts that haue beene digged for them, and not haue fallen therein? Is it possible that Queene *Elizabeth*, full of yeares but fuller of Renowne, should haue liued vnto a gray-headed age, and quietly dying in her bed, to be maugre all her enemies, brought in peace vnto her graue? Is it possible that this present State wherein wee liue should now haue a Being, seeing that Hell, the Pope, [*Vs obiter notē.* The word Recusant, (now so common) vntill the Eleauenth yeare of Queene *Elizabeths* Raigne, was altogether vnknewne, (as may appeare by all Statutes and Acts of Parliament before that time made, wherein there is not a word thereof at all) vntill which
time

timeall Papists, some very few excepted, (notwithstanding, that the Religion then professed in the Church of *England*, was the very same that it was in the former yeares of her Raigne) came ordinarily to our Churches, nor was disparitie of religiō any cause of Recusancy, vntil such times that the roaring Bull of Pope *Pius 5.* (for then the land began to swarme with Recusants) was published, and Queene *Elizabeth* by him Anathematized: Then the case was suddenly altered, those who before frequented our Churches, now withdraw themselues from our Society; Those who before yeilded obedience to hir Maiestie, now would not acknowledge her for their lawfull Queene; herevpon followed immediately the rebellion in the North, and other dangerous conspiracies by your faction. And to proue that Religion was not the cause of their Recusancy (besides that which hath beene abouesayd) *Scotland* will testifie, wherein albeit there haue beene and are many knowen Papists both men and women, yet in all the time of King *James* his Raigne there, nor yet since he raigned here, haue any of the absented theselus or refused to come to our Churches in *Scotland*, & yet I make no question but you will say that the Romish religion is one and the same there that it is here: you must needs then graunt, that not religion but the Popes pleasure (vnto whose girdle you are tyed) is the cause of Recusancy, and it behooueth his Maiestie to haue speciall regard vnto

E

you

you that are Recusants, and by all good meanes that he can to assure his owne estate, in another regard then only that you will not, *interesse sacris*, with vs, for Recusancy and Treason are so linked one in the other, and compacted, that hardly can hee bee a Recusant that is not a Traitour likewise. See more hereof if you please in the 130 and 131. pages of *Tortura Tortis*.] Seminarie Priests and Iesuites, Traitors and seditious persons haue conspired against it, had not the Lord himselfe miraculously defended it, and maintained his Truth?

Two miracles of miracles.

The 1.

The 2.

The Iesuits reported in Spaine that there was no such matter as the gun-powder Treason. Related by the L. Cooke at the Earle of Northumberl.

I need not instance particular deliuerances, for who is he amongst vs that remembers not many? But yet I cannot without ingratitude to God, our most gracious preferuer, ouer-slip in silence those two myracles of myracles, to wit, *Our deliuerance from Spaines* (so falsely by them tearmed, but blessed be God therefore) *inuincible Armado*, An. 1588. and from the mynes of fire and Gunpowder prepared by ympes of Hell, for Englands Funerall An. 1605. which latter but that mine own eyes haue seene their preparations, I should (with *Thomas*) scarcely haue believed: And no maruell though in *Spain* the report therof can with many hardly be credited, for some at our own home that haue not with their owne eyes seene it, or with their eares heard the Delinquents, *Viva voce*, confesse it, can hardly, yet conceaue halfe the malice thereof, it seemes to those that haue any sparkes of humanity, so passing cruell and incredible. These

if

if the Gospell must needs be confirmed by myra-
cles, are true myra-
cles, are true myra-
cles.

These are no counterfait juggling trickes, or
Popish impostures to delude the simple, such as
were the *Sicknesse-healing Child*, or the *Picture of*
the Traisour Garnets face in a wheat strawe, found
perhaps amongst a Popish Taylors wines shreds, or
brought in in the belly of a Griffon or Gryfo, intēding
thereby the ruine of Troynouant, as were the armed
men of Yore in the bellie of Synons wooden horse,
for Troye the old irs Destruction: such as these
we leaue to you to insert into your *Legenda Au-*
rea, or Legend of lyes.

As for persecution for conscience, against
which in diuers of your pamphlets you so loud-
ly cry, the comparision of times for continuance
wherein, of persons for numbers in those times,
how many, whose blood on both sides haue been
shed, and the causes (partly) wherefore, in the
following Table will appeare. But the grounds
of religion, contained in the hoie Scriptures of
the old and new Testament, penned by the Pro-
phets and Apostles, on which we build our faith,
and the refutation of errors and false doctrine
maintained by Romish Recusants, Priests, and Je-
suites which in former times and in these times
also haue & do cause so great disturbances & per-
secutions of the Church of Christ, I leaue to bee
defended by those graue and strong pillars of our
Church, and learned Fathers of our Clergie,
whose soundnesse in doctrine all the Papists in

conviction, in
the Star-chā-
ber. June 27.
1606.

Childish and
strawish My-
ra-
cles.

In your sup-
plication to
the kings Ma-
iestie, Anno.
1603. & An.
1604 in ma-
ny places
thereof: as
also in diuers
other treaso-
nable bookes
since by you
set forth and
dispersed.

* TORIN & TOR-
th. Page 33.

The Starre-
chamber,

the world are vnable to evince.

Concerning that dishonour wherewith very frequently but falsely (as is well * approved by the then Bishop of *Chichester*) you taxe your Soueraigne Lord the Kings Maiestie for breach of promise with *Recusants*, concerning a toleration of Popish religion, that (*quantum in me est*) I may confute such vnjust exclamations against his Majesties Person and his Honour, I will briefly touch that poynt, by declaring not onely vnto you, but vnto all the world that shall take notice hereof, what mine owne cares heard in an open Court (of mercy I may say rather then of justice in this case) debated and censured.

The case stood betweene the Kings Majestie & a great Peere of this Land, amongst whole many grosse slippes and inglorious acts, this poynt was as the rest (all which his Majestie was pleased, nay (as sayd the Lord *Cooke* then the Kings Attourney) commanded that they should not otherwise bee handled then as matters of Contempt) ripped vp and scanned. His name I could particularly instace, but because it pleased my Soueraigne to deal with him not in rigor of law & justice but meerly in Grace, I hold it not my part (othewise then what for clearing of the truth I needfly must) him by name to disgrace.

Wherfore that I may helpe to wash away those aspersions of dishonour, vnjustly throwen vpon his sacred Majesty by men of bad spirits, and that like spots and staines neuer to be done away, they may

may feat themselves within the muddy Circle of the duskie Moone, their true Centre, and not eclipse the bright honour of our splendant Sun & glorious North-star, I will here relate frō whence by much probabilitie, this error at first sprange.

This noble fore-remembred Personage, whose greatnesse addes a greatnes to his fault, (if I may linke Nobilitie with such ignoble actions) ambitiously (as it should seeme) affecting a singular greatnesse, not at all regarding Religion (as some haue thought) further then as it might serue him as a ladder to promotion, was in shew outwardly a seeming Protestant, but vnder-hand and co-uertly, willing to be held a Papist, insomuch that by his close carriage hee was very honourable thought of by his Majestie, & chosen by his Majestie to be very neere vnto him, and yet neuer-thelesse highly accompted of and respected amongst the Romanists for a sure friend of theirs, vpon whom they might hold a Dependance; Testified hereby, that with his owne hands he deliuered and presented their Popish Supplication vnto his Majestie at *Theobalds*, for a toleration in Anno. 1603.

And that I may not seeme maliciously of my selfe without a ground to taxe him herein of ambition, obserue with me, that at his tryall (by one for his learning judicious, for his knowledge experienced in matters of State) it was by euident arguments prooued that his proceedings argued a manifest Discontentmēt, and withall that all

*Omne animi
vitiū tanto
coaspectus in
se crimē habet,
quanto maior
qui peccat ha-
betur.*

*Thenow
Cooke.*

discontentments proceeded from either want, disgrace, or ambition; but not from want, for his possessions and yearely revenues were exceeding great; not from disgrace, for his Majestie had many waies graced & highly honoured him; (which graces as he then did, so I now could particularly instance, but that thereby I must needly discover his person) and therefore of necessitie from Ambition.

The Lord
Archbishop
of Cant.

The word
thé used was,
To hold an
Axe ouer the
Kings head.

The L. Zouch.

Likewise as then by one was obserued his ambition in his intentions and thoughts, so by another of higher rancke and dignitie was noted his dissimulation in his actions, for said he, there are in all his proceedings, *vestigia manifesta*, & *vestigia occulta*, giving withall an instance herein, *That this great personage had admitted T.P. that Arch traitor to be a Pensioner*, but yet without hauing any oath administred him, either for his allegiance, or yet for his particular discharge of that place whereunto he was admitted, and yet vnderhand giuing out that he was sworne, wherevpon he inferred thus, *That where soeuer things were palliated which were, or sayned to be which are not, there alwaies is some deceit*. At which time he was by a third honourable personage taxed expresse for his *Hypocrisis*, as being *Iacke on both sides*, whereby hee had made himselfe odious to both Protestants (so tearmed) and Papists: nor yet (though these are inough) are these all. But to returne to our purpose and matter in hand.

Before he ascended vnto that height of honor
(which

(which then by the Kings speciall fauour he was advanced vnto) I meane in Queene Elizabeths time, when his predecessours carriage had giue iust occasion of the successours further disgrace, then [at this very time was the same person imployed vnto his maiestie with lesters from Garnet the Iesuites Prouinciall, who had about that time receaued the Popes Breues to this purpose, Quandocunq; contigerit miseram illam feminam (meaning *Q.* Elizabeth) ex hac vita exire, &c. that whensoever that wretched woman should die, the papists should not admit of any other to inherite, how neere so euer in bloud, vnesse he were a (Romish) Catholique, and not so onely, vnesse he would also sweare to uphold to his power the popish Religion. But the Kings happie acceptation with his good Subiects, caused those to bee converted into ashes, and then come other Breues enioyning their obedience to his Maiestie, but Coacta virtus non est virtus, Gramercy horse when you cannot choose, then obay. This is that Obedientia, ex necessitate, nempe ferreâ illa & coactâ, which Bellarmine noteth Recognitionum, pag. 16. And how long this? untill they be able to cast him out who they were forced to receaue. And your Watson some attempted that which hee knew his unholy Father the Pope hartily wished. Hee was a lowe man in person, but he aspyred high when he thought to bee Lord Chancellor of England: but missing that, hee was aduanced to the Gallowes for preferment, but I thinke being purblind, he missed the waye that hee meant] I say did this double-hearted Lord imploy.

ploy *T. P.* the Traytor vnto the Kings Majestie then King only of Scotland, with certain letters of advise, but much in the behalfe of the English Romish Catholicks, aduising him that he should at such time as it should please the Lord to call him to the possession of this his kingdome (which as now he doth, so long Lord grant he may quietly enjoye) giue faire promises and hopes of toleration vnto the Papiſts, thereby (as he therein pretended) to prepare a more ealie entrance for his Majestie when time should serue.

The Kings Majestie (not as then suspecting the depth of this his Councillors drifts, but vnderstanding him simply) returned him an answer, with thanks for his advise, but withall inferring a clause directly (as since it appeareth) contrarie to his Councillors expectation. His Majesties words in answer to the letter, were in effect as followeth.

„ Whenſoeuer it shall please GOD in his due
 „ time to call mee to the possession of my right in
 „ *England*, I purpose not to make any innoation in
 „ the State, or to alter the Lawes and Ordinances
 „ thereof, &c. Wherevpon a wise man would
 „ (as the L.L. did) haue thus inferred : No alteration in the State, no changing of Lawes and Ordinances therein established ; why then no toleratiō of Poperie, no allowance of Recusancy ; & not because it pleased the kings Majestie out of the meeknesse of his Spirit (voyd of guile and double dealing) to returne him thanks for his
 „ advise

aduise (although hee did not so much as make shew that he liked thereof) therefore to conclude that a toleration should be granted.

But he in his ambition besotted with his own follie, not expounding his Majesties words as he meant, but as he himselfe conceited them, because he so (as it should euidently appeare) wished that it might bee, did so farre exceed the limits of his commission, and was so farre vainely transported, as that at *T. P.* his returne from the

Kings Majestie, it was amongst the Papiſts divulged (though falsely) that the King had also by the sayd *T. P.* giuen directions to the afore-remem-

bered great Personage, by word of mouth to wind himselfe into their favours, (for that was the word) and to giue hopes of toleration in his Majesties name vnto Recusants; and herehence chiefly arose that scandall of the kings Honour, that he had broken promise with Recusants. For

the better confirmation whereof, and that his Majesty neuer intended any such matter of toleration,

Conferre herewith *Watson* the Priest his confelson vnto the Honourable Lord the Lord of *Northampton* at *Winchester*; who being by the Earle (by his Majestie therevnto appoynted) examined vpon the poynt of promise of toleration, freely confessed that albeit he were by some falsly accused to be the Author of that report, yet it was most true that hee could neuer at any time draw any comfort from his Maiestie in the point of conscience.

Vide Tortisrã

Torti, Pag. 83.

Promissa ne-

cioque commẽ-

ti sunt que ta-

men nulla fue-

runt. & quod

falsũ nunquã

est, id fuisse ta-

men salum in

vulgus sparge-

bant.

vide the Earle

of Northamp.

printed speech

at Garnets ar-

raignment in

pag. 1. of Aaa

The Earle of
Salisbury in
his answere
to certaine
scandalous
papers.

All which notwithstanding (besides the just
cause that the Powder-treason, and other dange-
rous conspiracies against his Maiesties life and
kingdomes, hatefull to God and all good men,
gaue, of an hard hand ouer the Papists) yet let a-
ny of you (that I may vse the words of an Hono-
rable Counsellor) even the most impudent & bra-
zen faced amongst you, shew any the least prints
(if you can) of bloudy steppes in his Majesties
Course: Nay rather I may much more truely
say, hee is a man composed all of mercy, and
not of any earthly element, subiect to passions
and disturbance, but in a farre more diuine man-
ner then ordinary men, resembling his Maker, for
good Kings and mercifull are the most liuely re-
presentatiue jmagess of the Deitie, which causeth
as the wicked without warrant, vpo Gods mer-
cies, so Traitors and miscreants without reason
vppon his Majesties Clemency impudently to
presume, to their more just condemnation.

And here let me tell you (yet voyd of any de-
sire of bloud or bloudy courses, as God can beare
record vnto my soule, but onely admiring the
mercies of our King) That I greatly doubt
whether any Prince in the world (King *James*
excepted) if the like treason as was the Powder-
treason, had been plotted against him by persons
of another religion or sect whatsoeuer, would
haue suffered either man, woman, or child of so
dangerous and damnable a profession, to haue
breathed within his Dominions, especially if the
grounds

grounds of their religion (as doth that of yours by euident proofes elwere convinced) do allow of any such doctrine and enterprises.

D. Reynolds
in his preface
before his cō-
ference with
Hart, D. Atter-
ton, M. Stocke,
with many
more.

This Powder-plot-treason was in it selfe, in the eyes of some of the actors therein, so horride and detestable, as that one of your owne Iesuites from an apprehension of the immane cruelty thereof, (not moued with any commiseration of their miseries, who were by their designes destinated to the rage thereof, but proceeding from a trembling feare least it should be discour-
red) could say to his fellow in profelsion and ac-
tion, *That if it were discovered it would be the vt-*
ter ruine and dissolution of their Society.

Greenewell, &
Garnet.

Remember also *Roberts Winters* dreame and the horror thereof, how it terrified his very soule with the gasty appearance of some of his con-
sorts. And forget not the fearefull vengeance of God in suffering their faces to be so vgly disfigu-
red with Gunpowder in *Littletons* house, who had prepared a Destruction for this whole king-
dome with the same matter and Substance; and then conclude that God is iust, and therefore in his justice did punish their wickednesse with the inventions of their owne braines.

Reported at
his arraig-
nēt in *VVest-*
minst. Hall
Ianu 27. 1605
mentioned in
the Earle of
Northampton's
speech in the
first pag of *L.*

Was it not time to lop those ambitious aspy-
ring thoughts of *Watson* the Priest and his confe-
derates, as also to clippe the wings of the Pow-
der-Treason contriueres and their fauorites. the
first affecting in his owne person the high Chan-
celorship of *England*; and the latter building

Confessed vnder his owne
hand in an ex-
amination o-
penly read in
the Star-chā-
ber at the cō-
uiction, of the
Earle of *North-*
ampton. *Iun-*

Confessed in
diuers exami-
nations vnder
their hands
openly read
the time and
place afore-
sayd.

their hopes about the Moone, amongst themselves concluding to set vp a Protector of their own chooling out of the number of those Popish Lords, that by them were intended should be preserved from that generall destruction of their sulphurous fire; all of them directlie ayming at the vtter ruine and destruction of this noble and renowned Island; and to make desolate the most glorious Kingdome that is couered by the Heauens.

Single.

But as the most fruitfull trees beare their tops lowest, and the most barren and vnfruitfull shoote vp highest, euen so is it amongst men. Those that are most emptie of vertue and laudable qualities, aspire in their ambition to places of highest honour vncalled, whereas the more worthy and vertuous would in their humility refuse them being imposed, were it not onely for this, that they may thereby be the better enabled to do good.

Admit that the Kings Majestie had in a religious pollicy promised a toleration, before he were fully seated in his kingdome, or come into this Kingdome; nay that hee had so also meant indeed, as some of you haue falsely and impudently giuen out; yet had he not, for your extreame ill carriage and disloyall demeanour, just cause to haue reuoked it? For before that liberty could be established for you, there must needs haue beene a repeale made of those Lawes and Statutes formerly made against Recusancy, which as they were by act of Parliament confirmed, so must:

must they haue been by the like authority disanul-
led. But your *Watson* and *Clarke* thought to make
a shorter cut then so, by preventing the King in
the performance of that which *Watson* himselc
knew full well the king neuer purposed nor pro-
mised, albeit it should seeme by *Watsons* owne
confelsion, that he had much laboured and im-
portuned his Majestie therein. Since which
time also, if his Majestie had promised the like (as
some of your faction haue falsely giuen out) was
not that matchlesse Powder-treason plotted, con-
triuied, furthered, and alsisted by beasts (for men
I cannot call them, but rather deuils) of your re-
ligion, both Priests, Iesuites, and (as you stile your
selues) lay Catholiques, a sufficient warrantife
without prejudice to his honour, to recall such
a grant as might giue protection to Caterpillers,
Degenerate persons, miscreants, Vipers, mon-
sters, and not men, and whatsoever name more
odious, that also ; yea vnworthy to bee called
by the name of any of Gods creatures, for they
persist in their created natures, but the other do
not but are degenerated from men to Devils.

These for-
ward spirits
(as they wold
be thought)
for the Kings
Succession
would yet
haue bereft vs
of his head
before the
Crowne had
adorned it.
*Tortura Tor-
ti. Page 34.*

See the Ca-
tholique sup-
plication to
the kings Ma-
iestie in Ann.
1604 neere
beginning
thereof.

That their damnable practise doth rightly mo-
ralize the tale of the Husbandman, wherein hee
is fabled to haue found a Snake stiffe and almost
dead with cold, and to haue brought him home
in his bosome and warmed him by the fire, which
after recouering began to hisse at the good man
of the house for his paines, and would with his
venomous tongue haue stung him to death, who

had before saued his life; which plainly bids King *James* beware that he nourish not vipers in his own Kingdome, I pray God not in his Court.

See your sup-
plication to
his Maiestie,
Anno. 1604.
chap. 5.
Also in the
first part of
Engl. three
Conversions,
neere the be-
ginning
thereof.

You seeme in some places of your writings to taxe Queene *Elizabeth*, and in her all true professors of religion for a backward and frozen zeale towards the Kings Majesties rightfull succession in these his kingdomes, & to blazō your own forwardnesse in his Majesties behalfe: but know, you false-hearted and degenerate men, that king *James* knowes how to judge of spirits, and to hold you but hollow-hearted vnto him now, because whiles you were yet Queene *Elizabeths* subiects, you were then so vnto her, and to esteeme of our late Queene Honourably, and of vs as faithfull Subiects then vnto her, so now no lesse vnto him. And albeit that for some reasons of State vnto her selfe best knowen, and which no doubt but his Majestie now very well vnderstandeth, it pleased her to conceale the kings right from the multitude, yet I verily perswade my selfe that his Majestie did neuer so much as conceiue a thought that Queene *Elizabeth* did euer purpose or intend to debarre him in his right of lawfull succession. And in this poynt your fellow Catholiques thought to cast a Bone between his Majestie and his good subiects, but you are made to swallow it your selues, and some whose throats were to little it choaked. Nor may I here let passe vntouched that Propheticall speech of that worthy Matriarke (Honourable amongst women) *Q. Elizabeth*

Elizabeth, who when in the first yere of her raigne shee was motioned to dispoſe her ſelfe to marriage, that her ſubieſts might enioy an happy iſſue of her own body, like as *Abraham* when his Sonne *Iſaac* ſayd, *Behold the fire and the wood, but where is the Lambe for the burnt offering?* Gen. 22. 7. replyed, *Deus providebit mi fili;* So ſhee (*Abrahams* daughter by fayth) likewiſe, *Fideles mei ſubdiſi*, my louing and faithfull Subieſts, although you may juſtly feare what may bethe euent of my diſpoſednes to a Virgin life, yet be not depreſſed with care that way, nor dejected with ſorrow, but truſt in God, for *Deus providebit*, hee euen God, euen that God who made *Sarahs* barren wombe fruitfull, and he who, although I ſhould marrie, can cauſe my wombe to be barren, He, who had another meat to eat that his Diſciples knew not of, Ioh. 4. 32. Euen he I ſay will provide you a king of his owne chooſing, whome you do not ſo much as dreame of, *My Fathers Will muſt bee done*, Ioh. 4. 34. *I the Lord will bee their God, and my ſeruant David ſhall be the Prince amongſt them. I the Lord haue ſpoken it*, Ezech. 34. 24. Which that your eyes haue, after 44. yeares after that, ſcene accompliſhed, do ye and your vn-holy father the Pope fret out your heart-ſtrings, (for ſo God bleſſe, curſe ye and ſpare not) but let all good and faithfull ſubieſts ſay alwaies, *The Lords name be praiſed*. Her own words (worthy to be written in letters of gold) are recorded by *To. Stow* in his *Annalls of Eng.* in the beginning of her raign.

And

Mentioned in
M. Fox his
booke of Mar-
tyrs in the ve-
ry beginning
of *Q. Maries*
Raigne,

And to draw to an end with you, because you harpe so much vppon two strings, to wit, breach of promise and bloodshedding; remember the vowes that *Queene Marie* made to the *Suffolke* men (by whose ayd shee was settled in her Kingdome) and her violation thereof, although not forced therto by any Conspiracy of the Gospellers then, or any attempt (by persons different to her in religion) against her person after her right once proclaimed; and withall forget not how much blood her breach of promise cost, and ha- uing waighed both in an equall ballance of an impartiall and not preiudicate judgement, If then you justly can, vrge both and spare not, but in the meane space view in the Table following with the eyes of pittie the Catalogue of them, whose blood was by her and her bloody Ministers so cruelly, only for religion, shed and exhausted. And so wishing that you would be, but little hoping that you will be, good Subiects vnto his Majestie; as I found you so I leaue you, voyd of Religion, empirie of honesty.

*By him that affords you as good means to know me,
as your Martyrologist hath done me to know him.*



This knot doth shoue
(If thou would'st know)

The Authors name;

Then it vntye

(And him descrye)

Or your Priest blame.

For had he set his name to his

Then had I mine also to this.

A Briefe Collection of such Martyrs as within the (lesse than six yeares) Bloudy Raigne of Queene Mary were burned in England for the profession of the Gospell of Christ Iesus.

¶ Opposed to the following English-Romish Martyrologe of I. W. Priest.

¶ Drawen into such an order as that at one viewe you may behold the yeare of our L: God; the yeares of the Princes Raignes both of England and Scotland, the Names of those that suffered, the day and moneth wherein they suffered, and the places of their suffering.

¶ A Table very necessary for all Lawyers, Scriueners, Clarke, or who soeuer else desire upon any occasion to know how the double account of the yeares of the Raignes of the Princes of England and Scotland, since the first yeare of Queene Marie, vntill this present yeare of our Lord 1611. doe agree and concurre. The like before not extant.

¶ But more especially published to prooue, vnto the vnderstanding of the most simple, that Poperie is a false Bloudy, Antichristian and Mercilesse Religion, whose professors delight in shedding the Bloud of Gods Saints; and on the contrary, that the Gospell which we now in England profess is the Truth, and hath for truth bene confirmed with the bloud of many more Martyrs (in lesse then six yeares space) then this Popish Priest in his Martyloge with any shew of truth can (though falsely) pretend to haue suffered in England for Religion in 50. yeares since.

THE FIERIE TRYALL OF GODS SAINTS:

¶ These are they who were killed for the word of God,
and for the Testimonie which they maintained,
Revel. 6.9.



¶ How long Lord which art holy and true! dost thou
not judge and auenge our blood on them that dwell
on the Earth. Revel. 6.10.

¶ And these liue and Raigne with Christ, and are Bles-
sed because they Dyed in the Lord. Revel. 14.13.

The

The Fierie Triall of Gods Saints.

<i>The yere of our L. God beginning by this account Mar. 25</i>	<i>Q. Mary her Rai. of Engl. begin- ning Ju- ly 6. 1553.</i>	<i>Q. Mary her Rai. of Scotlād beginning Decē. 18 1542.</i>	The Names of such Martyrs as were bur- ned in Eng. in Q. <i>Maries</i> Raign, for the professi- on of the Gospell.	<i>The day of the mō- neth wher in they suffered.</i>	The pla- ces where they suffe- red.
1553.	July 6. Marie Angli. 1	Decē. 18 Marie Scot. 12.			
1554.	July 6. Marie Angli. 2	Decē. 18. Marie Scot. 13	John Rogers, burned. Lawrence Sanders, burned. Io: Hooper Bish: of Worcest: and Gloucest: bur. D. Taylor, burned. Tho: Tomkins, burned, William Hunter, bur. Tho: Higbed, bur. Thomas Cawton, bur. William Piggot, burned. Stephen Knight, bur. John Lawrence, bur. D. Farrar Bish: of S. <i>Dauid</i> , bu. Rawlins White, bur. George Marth, bur. William Flower, bur. Io. Cardmaker, & Io. warne, b. Io. Simson, bur. Io. Ardley, bur. Tho Hawkes, bur. Tho. Wats, bu. John Tooly digged out of his grauē, & bur. Nicholas Chamberlaine, bur. Thomas Osmund, bur. William Bamford, bur. Io. Bradford, & Io Lease, bur. Ioh. Bland, Io. Frankesh. Ni- cholas Shetenden, & Hum Middleton, bur. Margerie Pullie, Nicho. Hall, & Christo Waide, bur. Dirrick Caruer, bur. Tho. Iueson, bur.	Feb. 4. 8. 9. <i>eodem die.</i> Mar. 16. Mar. 26. <i>eodem die.</i> <i>eodem die.</i> <i>eodem die.</i> 29 30 <i>cod. se. 12p.</i> April. 24 <i>eodem die.</i> May 30. June 10. <i>col se. 12p.</i> June 14. 15. 15. 15.	in Smithfield. at Coventry. at Gloucester at Hadley. in Smithfield. at Burntwod. at Hornodon at Rayly. at Braintree. at Mauldon. at Colchester. at Carmarthe at Cardiffe at Westchest. at Westminster. in Smithfield. at Rochford. at Rayly. at Coxhall. at Chelmsford at Colchester. at Maningtre. at Harwicke. in Smithfield.
1555.	July 6. Marie Angli. 3	Decē. 18 Marie Scot. 14.		July 12. 19. 22. <i>cod. se. 12p.</i>	at Carterbury. at Tunbridge at Rochester. at Lewis in S at Chichester

The Fierie Triall of Gods Saints.

<i>The yere of our L. Gods beginning by this account Mar. 25</i>	<i>Q. Mary her Rai- et Engl. begin- ning Ju- ly 6. 1553.</i>	<i>Q. Ma- ry her Raig. of Scotlād beginning Decr. 18 1542.</i>	The Names of such Martyrs as were bur- ned in Eng. in Q. Maryes Raig. for the professi- on of the Gospell.	<i>The day of the mō- neth wher in they suffered.</i>	The pla- ces where they suffe- red.
			James Abbes, bur. Ioh. Denly, bur. George Tankerville, bur. Patrick Packhingham, bur. Iohn Newman, bur. Rich: Hooke, bur. Rich: Colliar, Wil: Cooker, Wil: Hooper, Henry Law- rence, Rich: Wright, and Wil: Store, bur. Ely: Warne, bur. Robert Smith, bur: Steph: Harward, bur. Thomas Fust, bur: Wil: Haile, bur: Wil: Allen, bur: Roger Coe, bur: Thomas Cobbe, bur: Rob: Streater, George Cat- mer, Anth: Burward, Geo: Bradbrige, and James Tur- ry, bur: Io: Goreway, and Tho: Hay- ward, bur: Rob: Glouer, and Cornelius Bongey, bur: Bishop Ridley, and Bish: Lati- mer, bur: Wil: Wolfey, and Robert Pig- got, bur: Iohn webb, George Roper, & Gre: Paike, bur: Io: Philpot Archdeacon, bur: Thomas Whittle, Barthelet Greene, Iohn Tudson, Io. Went, Thomas Browne, Isibell	<i>August. 1. 8. 26. 28. 31. eodē mōse. eodē mōse. eodē mōse. mōse S pt. eodē mōse. eodē mōse. Sep/eb. 10 Oktob. 16. eodem die. Novē. 30. Decr. 18.</i>	at Bury. at Vxbridge. at S. Albons. at Saffron- walden. at Chichester. at Cāterbury at Stratf: Bow at Vxbridge. at Stratf: Bow at Ware. at Barnet. at Wallingham at Yexford. at Thetford. at Cāterbury at Lichfield. at Coventry. at Oxford. at Ely. at Cāterbury. in Smithfield.

The Fierie Tryall of Gods Saints.

<i>The yere of our L. God be- ginning by th's account.</i>	<i>Q. Mary her Raie of Eng: begin- ning Ju- ly. 6. Mar. 25</i>	<i>Q. Mary over Raig. of Scotlād beginning Dec. 28 1541.</i>	The Names of such Martyrs as were bur- ned in Eng. in Q. Maries Raigne, for the profes- sion of the Gospell.	<i>The day of the mo- neth wher in they suffered.</i>	The pla- ces where they suf- fered.
1556.	Mariz. Ang. 4.	Maria Scot. 15	<p>Isabell Foster, and Ioane Warren, bur:</p> <p>John Lonias, Anne Abbright, Ioane Catmer, Ioane Soke, and Agnes Snoth, bur:</p> <p>Thomas Cranmer Archbish. of Canter. bur:</p> <p>John Spicer, Wil: Cobberley, & Io: Maundrell, bur:</p> <p>Ioane Trunchfield, and Agnes Potten, bur:</p> <p>John Harpoole, and Ioane Beech, bur:</p> <p>John Hulljar, bur:</p> <p>Rob: Drakes, Wil: Tymmes, Rich: Spurge, Tho: Spurge, Io: Cauell, & George Am- brose, bur:</p> <p>Christopher Lyser, Io: Mace, John Spencer, Simō Ioyne, Rich: Nichols, and John Hamund, bur:</p> <p>Thomas Drury, and Thomas Crooker, bur:</p> <p>Hughe Lauerhoke, and Ioh: ap Rice, bur:</p> <p>Katherine Hull, Ioane Horns, Eliz: Thackvell, and Mar- gery Ellys, bur:</p> <p>Tho: Spicer, Ioh: Denny, & Edmund Poole, bur:</p> <p>Tho: Hasland, Ioh: Ofwald. Tho: Auington, and Tho: Reed, bur:</p> <p>Tho: Whood, and Thomas Mylls, bur:</p>	<p>Janu. 27</p> <p>31.</p> <p>March. 21</p> <p>21.</p> <p>codē mē. 2.</p> <p>April. 1. 2.</p> <p>24.</p> <p>28.</p> <p>May 5.</p> <p>15.</p> <p>16.</p> <p>21.</p> <p>June. 6.</p> <p>20.</p>	<p>in Smithfield.</p> <p>at Cāterbury.</p> <p>at Oxford,</p> <p>at Salisbury.</p> <p>at Ipswich.</p> <p>at Rochester.</p> <p>at Cambridge</p> <p>in Smithfield.</p> <p>at Colchester</p> <p>at Gloucester</p> <p>at Stratford- Bowe.</p> <p>in Smithfield, as Beckleys in Suffolke.</p> <p>at Lewis in Suffolke,</p> <p>at Lewis in Suffolke.</p>

The Fierie Triall of Gods Saints.

<i>The yere of our L. God be- ginning by this account</i>	<i>Q. Mary her Rai- on Engl, begin- ing Ju- ly 6.</i>	<i>Q. Mary ver Raign of Scotlad begining Decr 17.</i>	The Names of such Martyrs as were bur- ned in Eng. in Q. Ma- ries Raigh, for the pro- fession of the Gospell.	<i>The day of the mo- neth wher in they suffered.</i>	The places where they suffe- red.
Mar. 25	1553.	1542.	Thomas Moore, bur: Henry Adlington, Lawrence Pernham, Henry Wye, Wil: Holliswell, Tho: Bowyer, George Searle, Edm Hurst, Lyon Cawch, Ralph Iack- son, John Derrifall, John Rowth, Elyz: Pepper, and Agnes George, bur:	June. 26.	at Leicester.
			Roger Bernard, Rob: Lawfon and Adam Foster, bur:	27.	at Strassford
			Iulius Palmer, Io: Gwyn, & Thomas Askine, bur:	30.	Bowe. at Bury.
			Katherine Cawches, Guilian Gilbert, Perotine Massey, and the said Masseys Infant breaking violently out of the Mothers wombe into the fire, was taken out once and presently throwne a- gain into the fire, & bur.	July 16.	at Newbery.
			Tho: Dungale, John Forema, & Anne Try, bur,		
			Ioane Wast, bur:		
			Edw: Sharpe, bur:		
			John Hart, Tho: Rauensdale; as also a Shoemaker and a Currier, bur;	18.	in the Isle of Garnsey.
			A Carpenter, bur:	eodem die.	at Greensted.
			John Horne, and a woman, bur:	August. 1.	at Darby.
			Wil: Waterer, Steph: Kempe, Wil: Hay, Tho: Hudson, Wil: Lowicke, and William Frouting, bur:	Septem. 8.	at Bristow.
			Ni: Final, & Mat: Brabridge, b:	24.	at Mayfield.
				25.	at Bristow.
				27.	at Wootton- vnderhedge.
				Janua. 15	at Caterbury.
				16.	at Ashford.

The Fierie Tryall of Gods Saints.

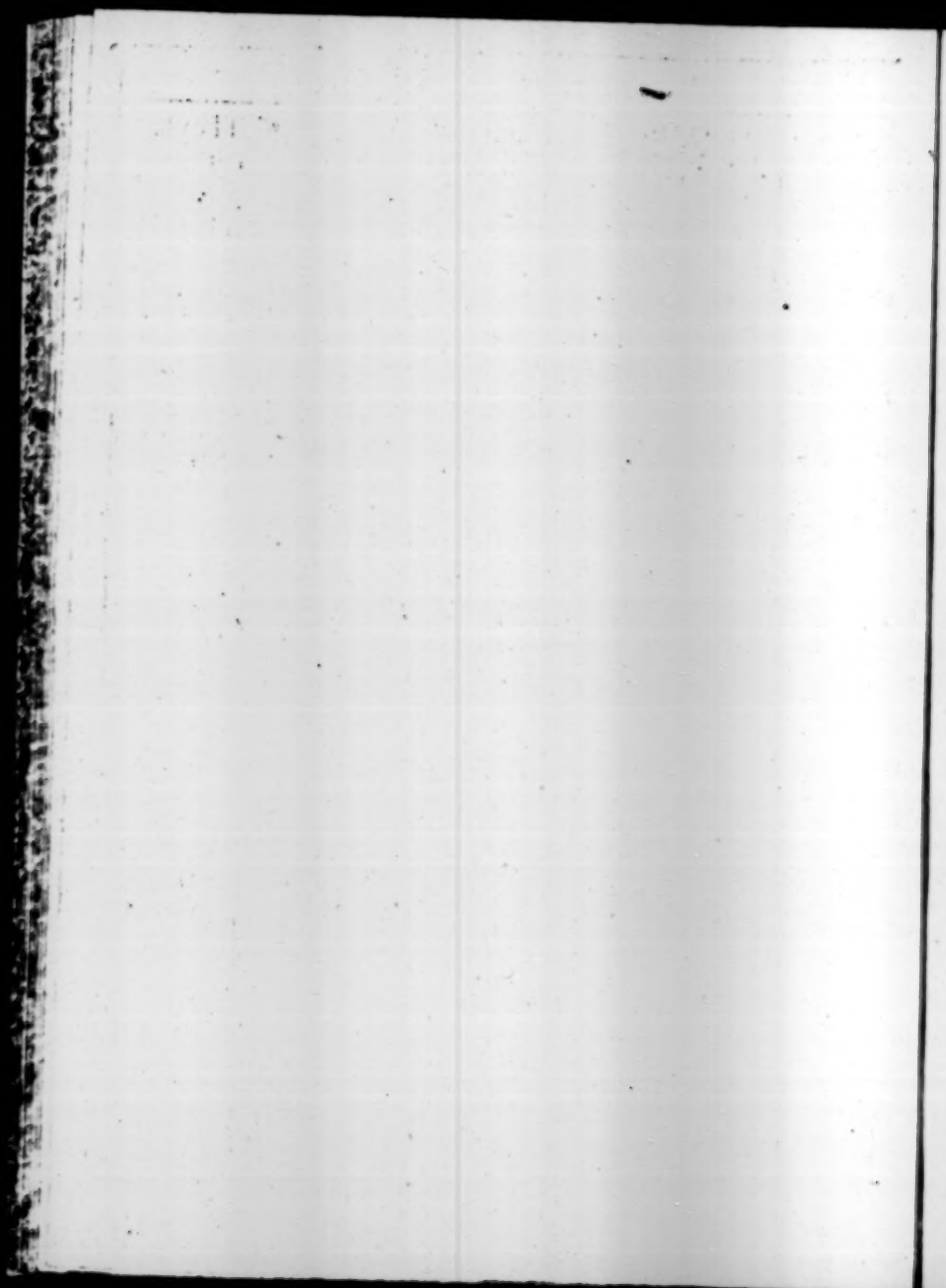
The yere of our L. God be- ginning by this account.	Q. Mary her Rai: of Eng: begin- ning Ju- ly. 6. 1553.	Q. Ma- ry her Raig. of Scotlad beginning Decr. 13 1542.	The Names of such Martyrs as were bur- ned in Eng. in Q. Mariæ Raigne, for the profes- sion of the Gospell.	The day of the mo- neth wher in they suffered.	The pla- ces where they suf- fered.
1557.	Marix Ang. 5.	Marix Scot. 16	Io: Philpot, & Thomas Ste- phens, bur: Martine Bucer, & Paulus Pha- gius bones digged vp and with their bookes bur: also Peter Martyrs wiues bones remoued and buried in a dunghill. Tho: Loseby, Henry Ramsey, Tho: Thirle, Marg: Hyde, & Agnes Stanly bur: Rich: Sharpe, & Tho: Hale, bu: Steph: Gratwicke, Wil: Mo- nât, & one King, br r: Ioane Brabridge, Wal, Apleby, & Petronell his wife, Edm: Allen, & Kath: his wife. Ioa: Manings, & a blind maid, bur: Ioane Fithcoke, Nich: White, Nich: Pardue, Barbara Fi- nall, Brabridge his widdow, wilsons wife, & Alice Ben- den, bur: Rich: Woodmā, George Ste- phēs, Wil: Mainard, Alex: Holmā, Thomasine Wood, Mar: Morris, Iames Morris, Denis Burgis, Ashdōs wife & Groues wife, bu: Simō Myller, & Elyzab: Coo- per, bu: Wil: Bongor, Wil: Purcas, Th: Benold, Agnes Siluerfide, ali- as Smith, Helene Euring, E- lyzab: Folkes, Wil: Mount, Alice his wife; Rose Allyn,	in Janu. Febru. 16. April 12. May 7. codā mēse. Iune 18. 19 21. July 13.	at wye. at Cābridge. in Smithfield. at Bristow. in S. Georges field. at Maidstone. at Cāterbury. at Lewys in Suffex. at Norwich.

The Fierie Tryall of Gods Saints.

<i>The yere of our L. God be- ginning by this account</i>	<i>Q. Mary her Rai- of Engl: begin- ning Ju- ly. 6.</i>	<i>Q. Ma- ry her Raig. of Scotlād begining Decē. 18</i>	The Names of such Martyrs as were bur- ned in Eng. in Q. Maries Raigne, for the profes- sion of the Gospell.	<i>The day of the mo- neth wher in they suffered.</i>	The pla- ces where they suffe- red.
1558.	Marix Ang. 6.	Maries Scot. 17.	and Ioh: Iohnson, bur: Rich: Crasfield bur: A woman, and one named Fryar, bur: Tho: Benyon, bur: Ralse Allerton, James Austoo, Marger: Austoo, and Rich: Rooth, bur: Agnes Bongor, & Margaret Thurston, bur: Ioyce Lewis, bur: Iohn Kurd, bur: Iohn Noyes, bur: Cycely Ormes, bur: Iohn Halingdale, Wil: Spar- row, & Rih: Gibson, bur: Iohn Rough, & Margery Mea- ring, bur: Iohn Warner, Tho: Athoth, Io: Mylles, Nich: Holden, Iohn Ashdon, & Tho: Spur- dance, bur: Hugh Fox, Iohn deuenish, & Cuthbert Simson, bur: Wil: Nicholne, bur: Wil: Scaman, Thomas Car- man, & Tho: Hudson, bur: Wil: Harris, Richard Day, & Christian George, bur: Henry Pond, Raynold East- land, Robert Southam, Mar: Richardby, & Roger Hol- land, bur: Richard Yeoman, bur: Robert Mylles, Steph: Cottō, Robert Dynes, Ste: Wight, Iohn	August. 1. 5. 20. 27. Sep ^r em. 17 eodem die. eodē mōse. 20. eodē mōse. 23. Novem. 18 Decem. 22 eodem An. March. 28 April. 9. May. 19 26. June 27. July 10	at Colchester. at Norwich at Rochester. at Bristow. at Iffington. at Colchester at Litchfield. at Northamp. at Layfield at Norwich. at Colchester. in Smithfield. in Chichester Diocesse. in Smithfield. at Hereford. at Norwich. at Colchester in Smithfield. at Norwich.

The Fierie Triall of Gods Saints.

The yere of our L. Gods beginning by this account Mar. 25	Q. Mary her Rai- of Engl. begin- ning Ju- ly 6. 1553.	Q. Mary her Rai- of Scotlā beginning Decē. 18 1542.	The Names of such Martyrs as were bur- ned in Eng. in Q. Maryes Raige, for the professi- on of the Gospell.	The day of the mō- neth wher in they suffered.	The pla- ces where they suffe- red.
This yere the 17. of Novem: died Q. Marie.			Iohn Slade, & Wil: Pikes, bur: Iohn Cooke, Robert Myles, Alex: Lane, & Iames Ash- ley, bur: Thomas Bembridge, bur: Alex: Gowch, and Alice Dri- uer, bur: Phil: Humfrey, Iohn David, Hen: Daid, and a woman named Preeft, bur: Iohn Cornesford, Christopher Browne, Io: Herft, Alice, Snoth, and Kathe: Knight, (alias Tynley) being (as sayth M. Fox) the last that suffered in Queene Maryes Raige, were burned.	July. 14.	at Brainford.
				eodē mōse. eodē mōse.	at Bury. in Winchester Diocesse. at Ipswich.
				Novē. 4.	
				eodē mōse.	at Exceter,
				10.	at Cāterbury
			H		The whole number of Martyrs bur- ned in 5. yeres of Q. Maryes Raige, by this account is about 160.



*A Beadroll of all such traiterous Priests,
Iesuits, and Popish Recusants, as by I. W. Priest in
his English Martyrologe are by him recorded for Mar-
tyrs in this Kingdome, since the first yeare of Queene
Elizabeth untill the latter end of the sixt yeare of
King Iames our now Soueraigne Lord his Raigne.*

¶ Drawen into such an order as that at one viewe
you may behold the yeare of our L: God; the yeares
of the Princes Raignes both of *England and Scotland*;
the Names of those that suffered, the day and moneth
wherein they suffered, and the places of their suffe-
ring.

¶ *A Table very necessary for all Lawyers, Scriveners,
Clarkes, or whosoever else desire upon any occasion to know how
the double account of the yeares of the Raignes of the Princes
of England and Scotland, since the first yeare of Queene Ma-
rie, untill this present yeare of our Lord 1611. doe agree and
concurre. The like before not extant.*

¶ But more especially published to prooue, vnto
the vnderstanding of the most simple, that Poperie is a false
Bloody, Antichristian and Mercilesse Religion, whose pro-
fessors delight in shedding the Blood of Gods Saints; and
on the contrary, that the Gospell which we now in *England*
professe is the Truth, and hath for truth bene confirmed
with the blood of many more Martyrs (in lesse then sixe
yeares space) then this Popish Priest in his Martyloge with
any shew of truth can (though falsely) pretend to haue
suffered in *England* for Religion in 50. yeares since.

THE DETESTABLE ENDS OF POPISH TRAYTORS:

¶ These are those uncleane Spirits, who like Frogges came out of the mouth of that Dragon, and out of the mouth of that Beast, and out of the mouth of that false Prophet. Revel. 13. 16.

¶ Whose Damnation is iust. Rom. 3. 8.



¶ For they are the Spirits of Devils, working Myracles, to go vnto the Kings of the Earth, and of the whole world, to gather them to the Battle of that great Day of God Almighty. Revel. 16. 14.

¶ And these worshipped the Beast. Revel. 13. 4.

The Detestable Ends of Popish Traytors.

<i>The yere of our L. God be- ginning by this account Mar. 25.</i>	<i>Qu Eli- zab. her Raig. of Eng. be- ginning No. 17. 1558.</i>	<i>Q. Ma- ry ber Raig. of Scotlād beginning Decr. 18 1542.</i>	<i>The Names of Traitors as were executed in Eng- land in Quene Eliza- beths Raigene.</i>	<i>The days of the moneth wherein they were executed.</i>	<i>The places where they were exe- cuted.</i>
	Nouēb. 17. Eliz. Anl. 1.				
1559.	Elizab.	<i>Marie</i>			
	Anl. 2.	<i>Scot. 18.</i>			
1560.	Elizab.	<i>Marie</i>			
	Anl. 3.	<i>Scot. 19</i>			
1561.	Elizab.	<i>Marie</i>			
	Ang. 4.	<i>Scot. 20</i>			
1562.	Elizab.	<i>Marie</i>			
	Ang. 5.	<i>Scot. 21</i>			
1563.	Elizab.	<i>Marie</i>			
	Ang. 6.	<i>Scot. 22.</i>			
1564.	Elizab.	<i>Marie</i>			
	Ang. 7.	<i>Scot. 23</i>			
1565.	Elizab.	<i>Marie</i>			
	Ang. 8	<i>Scot. 24.</i>			
		This yere Iu- ly 28. H. L. Dar- ly was proclai- med Ki. and on the mor- row af- ter hee married the Qu. <i>Marie</i>			
1566.	Elizab. Anl. 9.	<i>Scot. 25.</i> In this yere of our L. God Iune 19			

The Detestable Ends of Popish Traytors.

<i>The yere of our L. God be- ginning by this acount Mo. 25</i>	<i>Qu. E- liza. her Raig: of Eng: be- ginning No. 17. 1558.</i>	<i>Q. Ma- ry her Raig. of Scotlad beginning De 2. 18 1542.</i>	<i>The names of such Trai- tors as were executed in England in Qu. Eliza- beths Raigene.</i>	<i>The days of the moneth in which they were executed.</i>	<i>The places where they were exe- cuted.</i>
1567.	Elyzab. Ang. 10	was our (now) Kings Maicsty Borne, & Chri- stenned the 18. day of Decem. follow- ing. The 10 of Febr. follow- ing the K. was murthe- red by traitors This yere in the mo- neth of Iuly Q. Mary be- ing pri- soner in Lochle- wise wil- lingly re- signed her Crown vnto James			

The Detestable Ends of Popish Traytors.

The yere of our L. God be- ginning by this account M ^r . 25	Qu Eli- zab. her Raig. of Eng: be- ginning No. 17. 1558.	K. James his Raig. of Scot: beginning July 29. 1567.	The Names of such Traytors as were ex- cuted in England in Q. Elizabeth's Raigne.	The dayes of the mo- neth in which they were exe- cuted.	The pla- ces where they were executed.
		James the y ^o g Prince, our no ^v Soue- raigne Lord & King, he was the but two yeres old.			
		K. James his Rai. of Scot. being the 6. King of that name.			
		July 29 1568. Sexti Scoto. 1. Iacob.			
1568.	Elyzab. Ang. 11	Scoto. 2. Jacob.			
1569.	Elyzab. Ang. 12	Scoto. 3. Jacob.			
1570.	Elyzab. Ang. 13	Scoto. 4. Jacob.	John Felton,	August. 8.	in Paules Church yard.
1571.	Elyzab. Ang. 14	Scoto. 5. Jacob.	John Story.	June 1.	at Tyburne.
1572.	Elyzab. Ang. 15	Scoto. 6. Jacob.	Thomas		

The Detestable Ends of Popish Traytors.

<i>Theyere of our L. God be- ginning by this account.</i>	<i>Qu Eli- zab: her Raig: of Eng: be- ginning No: 17.</i>	<i>K. James his Rai. of Scot. beginning July. 29. 1567.</i>	The Names of such Traytors as were exe- cuted in England in Q. Elizabeths Raigne.	<i>The day of the mo- neth in which they were exe- cuted.</i>	The pla- ces where they were executed.
1573.	Elyz: 16	Ja: ob: 7.	Thomas Woodhouse.	June 19.	at Tyburne.
1574.	Elyz: 17	Iacob 8.			
1575.	Elyz: 18	Iacob: 9.			
1576.	Elyz: 19	Iacob: 10			
1577.	Elyzab:	Iacob:	Cuthbert Mayne.	Novem: 19	at Launston.
	Ang: 20	Scot: 11	Iohn Nelson.	Feb. 3.	at Tyburne.
1578.	Elyzab:	Jacob:	Thomas Sherrwood,	Febr. 7.	
	Ang: 21	Scot: 12			
1579.	Elyzab:	Iacob:	Anno. 1577. in the moneth		
	Ang: 22	Scot: 13	of Ianuary, was published a		
1580.	Elyzab:	Iacob:	Proclamation against Semina-		
	Ang: 23	Scot: 14	ry Priests and Iesuits, and for		
			calling home the Queenes sub- ie&cs from forraigne Semina- ries, where they remained vn- der colour of studie,		
1581.	Elyzab:	Iacob:	Euerard Hanse.	Jul'y 31.	at Tyburne.
	Ang: 24	Scot: 15	Edmund Campion.	Decem. 1	at Tyburne.
			Alexander Bryant.		
			Ralph Sherwyn.		
1582.	Elyzab:	Iacob:	Iohn Paine.	April 2.	at Chelmsford
	Ang: 25	Scot: 16	Thomas Ford.		
			Iohn Sherr.	May. 29.	at Tyburne.
			Robert Iohnson.		
			Thomas Cottam.		
			William Filby.	May 30	at Tyburne.
			Luke Kirby.		
			Lawrence Iohnson.		
			William Lacy.	August. 22	at Yorke.
			Richard Kirkman.		
1583.	Elyzab:	Iacob:	Iames Tompson.	in Novem:	at Yorke.
	Ang: 26	Scot: 17	Richard Thirkhill.	May. 29	at Yorke.
			Iohn Slade.	Octob. 30	at Winchester
			William Hart.		at Yorke.
			Iames Laburne.		at Lancaster.
			William Carter.	Janu: 11.	at Tyburne.

The Detestable Ends of Popish Traytors.

<i>The year of our L. God's re- gning by this account Mar. 25</i>	<i>Q. Eliz: her Rai: of Eng: begin- ning No. 17. 1558.</i>	<i>K. James his Raig: of Scot: beginning July 29. 1567.</i>	The Names of such Traytors as were exe- cuted in England in Q. Elizabeth's Raigene.	<i>The day of the mo- neth in which they were exe- cuted.</i>	The pla- ces where they were executed.
			George Haddocke, Io: Mun- dine, James Fen, Thomas Emerford, & Iohn Nutter.	Feb. 12.	at Tyburne.
1584.	Elyzab: Aug: 27	Jacob. Scot: 18	James Belc. } Iohn Funch. } Richard White.	April 20. Octo. 18.	at Lancaster at Wrixam.
			This year also were 21. Je- suits and Seminary Priests ba- nished the Realme, Janu: 1.		
1585.	Elyzab: Aug: 28	Jacob. Scot: 19	Thomas Aufield. } Thomas Webley. } Hugh Taylor. } Marmaduke Bowves: } Margaret Clitherow. } N. Hamelton. } Rob: Bicardine. } Edward Transam. } Nich: Woodfine. }	July 6. in March.	at Tyburne. at Yorke. at Yorke. at Yorke. at Tyburne.
			This year also were 32. Priests & Iesuits banished the Realme, Sep. 19.		
1586.	Elyzab: Aug: 29	Jacob. Scot: 20.	Richard Sergeants. } William Tompson. } Iohn Adams. } Iohn Low. } Rob: Dcbdale. } Rob: Anderton. } William Marsden. } Francis Ingleby. } Stephen Rowiam. } Iohn Finglow. }	April 20. Octo. 8.	at Tyburne. at Tyburne. at Tyburne.
			Thomas Filchard. Iohn Sands. Iohn Hamly. Alexander Crowe. Robert Sutton.	at Yorke. at Gloucester	
1587.	Elyzab: Aug: 30	Jacob. Scot: 21.		in March.	at Dorcester. at Gloucester at Chard. at Yorke. at Stafford.

The Detestable Ends of Popish Traytors.

The yere of our L God be- ginning by this account Mar. 25	Qu. Eli- zab. her Raig. of Eng: be- ginning No. 17. 1558.	K. James his Rai. of Scot. begin- ning Ju- ly. 29. 1567.	The Names of such Traytors as were exe- cuted in England in Q. Elizabeth's Raigne.	The dayes of the mo- neth in which they were exe- cuted.	The pla- ces where they were executed.
1588.	Elyzab: Ang: 31	Jacob. S. of: 21	Edmund Sykes. Gabiell Thimbleby. George Dowglas. William Deane. } Henry Webley. } William Gunter. } Robert Morton. } Hugh More. } Tho: Aston, alias Holford. Richard Clarkfon. } Thomas Felton. } Rich: Leigh, Edward Shelley, Hugh Morgan, Rich: Flo- wer. Robert Martyn, Iohn Rocke, & Margaret Wade.	Aug: 28 eodem die. eodem die. eodem die. eodem die.	at Myle-end- greene. at the Theat: at Lincolns- Inne Fields. at Clarkewell at Howmslow
1589.	Elyzab: Ang: 32	Jacob. S. of: 23	Edward James. } Ralph Crochet. } Robert Wilcocket. } Edward Campion. } Christo: Buxton. } Rob: Widmerpoole. } William Wigges. Iohn Robinson. Iohn Weldon. William Hartley. } Rich: Williams. } Robert Sutton. William Spencer. Edward Burden, Iohn Hewyt. Rob: Ludham. } Richard Simpson. } Nicholas Garlick. William Lampley. George Nicols, Rich: Yaxley, Tho: Belfon, Harp-Richard. Iohn	Aug. 30. Octob. 1. eodem die. eodem die. eodem die. eodem die. eodem die. eodem die. eodem die.	at Tyburne. at Chichester. at Canterbury. at Kingston. at Ipswich. at Milédgreen at Halliwell. at Clarkewell. at Darby. at Gloucester at Oxford.

The Detestable Ends of Popish Traytors.

The age of our L. God beginning by this account	Qu. Elizabeth, her Reign of England beginning No 17	James his Reign of Scotland beginning July 29. 161.	The names of such Traytors as were executed in England in Qu. Elizabeths Reigne.	The days of the moneth in which they were executed.	The places where they were executed.
1590.	Elyzab. Ang. 33	Jacob. Scot. 4.	John Anns. Robert Dalby. Christopher Bales. Alexander Blake. Nicholas Horner. Myles Gerrard. Francis Dickinson. Anthony Myddleton. Edward Jones.	March, 4. eodem d e. eodem d e. April, 30. M y. 6. May 6.	in Fleetstreet. in Gr. n. lane in Smithfield. at Rochester. at Clarkewell in Fleetstreet.
1591.	Elyzab. Ang. 34	Jacob. Scot. 25	Edmund Gennings. Swithin Welles. Eustach White. Polydor Plafden. Bryan Lacy. John Mafon. Sidney Hodgson. Mompfort Scot. George Bisley. William Dickinson. Ralph Milner. Edmund Ducke. Rich: Holiday. Ioh: Hagge. Rich: Hill. William Pykes. William Pattifon. Tho: Portmore.	Decem. 17 Decem. 10 July. 2. July. 7.	in Grays Inn Fields. at Tyburne. in Fleetstreet. at Winchester
1592. 1593.	Elyz. 25 Elyzab. Ang 36	160. 16. Jacob. Scot. 27.	This yeare also in the moneth of Octob: was published a Proclamation against Priests and Iesuits. Roger Ashton. James Burden. Anthony Page. Ioseph Lampton. William Davis.	Janu. 22. Feb. 21. June. 23. March 25 April 30 Iune. 23. in Sep em.	at Durham, at Dorchester. at Tyburne. in Paules Church yard. at Tyburne. at Winchester. at Yorke. at Newcastle. at Beumaris.

The Detestable Ends of Popish Traytors.

The yere of our L. God be- ginning by this account Mar. 25.	Qu Eli- zab. her Raign. of Eng: be- ginning No 17 1558.	K James his Rai- of Scot. beginning July 29. 1567.	The Names of such Trai- tors as were executed in England in Quene Eli- zabeths Raigne.	The days of the moneth wherein they were executed.	The places where they were exe- cuted.
1594.	Elyzab: Ang: 37	Jacob. S. ot. 28	Edward Waterfon. William Harrington. Iohn Cornelius Mohum. Tho: Bosgraue Parricke Samon. Iohn Carey. Iohn Ingram. Thomas Boast. James Oldbafton. Robert Southwell. Henry Walpole. Alexander Rawlins. George Errington. William Knight. William Gibfon. Henry Abbots. William Freeman. N: Auleby. N: Thorpe.	Feb. 18. July 4.	at Tyburne. at Dorcefter.
1595.	Elzyab. Ang: 38	Jacob. Scot. 29	Thomas Boast. James Oldbafton. Robert Southwell. Henry Walpole. Alexander Rawlins. George Errington. William Knight. William Gibfon. Henry Abbots. William Freeman. N: Auleby. N: Thorpe.	March 3. April 27.	at Tyburne. at Yorke.
1596.	Elizab. Ang: 39	Jacob. S. ot. 30	John Buckley, alias Jones. Thomas Snow. Christoph: Robinson Rich. Horner. N: Grimston N: Britton. Math: Hayes.	July 11.	at S. Th: Wa:
1597. 1598.	Elyz: 40 Elizab. Ang: 41	Jacob. S. ot. 31 Scot. 32	Christopher Wharton, with a namelesse Woman. Iohn Rigby. Robert Nutter. Edward Thvinge. Thomas Sprot Thomas Hunt. Thomas Palafer. Iohn Norton. N: Talbot.	at Yorke.	
1599. 1600.	Elyz: 42 Elizab. Ang: 43	Jacob. S. ot. 34	at Yorke.	May. 18. July 21 in June. in July. eode mēse.	at Yorke. at S: Th Wa: at Lancaster at Lincolne. at Durham,

Iohn

The Detestable Ends of Popish Traitors.

The yere of our L. God be- ginning by this account M 17. 25	Qu. Eli- zab. her Raig. of Eng. be- ginning No. 17. 1558.	K. Iam: his Rai. of Scot. begin- ning Iu- ly. 29. 1567.	The Names of such T raytors as were exe- cuted in England in Q. Elizabeths Raigne.	The dayes of the mo- neth in which they were exe- cuted.	The pla- ces where they were executed.
1601.	Elyzab: Ang: 44	Iacob, S. of: 35	John Pibush. Roger Filcocke Marke Bulworth. Anne Lyue. Robert Middleton. Thurstan Hunt.	Febr. 11. Feb. 17.	at Tyburne. at Tyburne.
1602.	Elyzab: Ang: 45	Iacob, S. of: 36	Francis Page. Thomas Tichborne. Robert Watkinson Iames Duckett. N ^r Harrison. N ^r Bates. William Richardson.	April 29 in April. Feb. 27.	at Lancaster. at Tyburne. at Yorke. at Tyburne.
	Mar: 14 being the last day of the yere 1602 by the account of Eng: died Queene Elizabeth.		The whole number of such P ^r iests, Iesuits, and Recufants, as were executed in all the time of Queene Elizabeths Raigne, being 44. yeares and 4. mo- neths, according to the Mar- tyrologists owne account, (as he falsely pretends for religi- on) amounts but to 180.		

The Detestable Ends of Popish Traytors.

The yere of our L. God be- ginning by this account Mar. 25.	Qu Eli- zab. her Raign. of Eng. be- ginning No 17 1558.	K James his Rai- of Scot. beginning July 29. 1567.	The Names of such Trai- tors as were executed in England in Quene Eli- zabeths Raigne.	The days of the moneth wherein they were executed.	The places where they were exe- cuted.
1594.	Elyzab: Ang: 37	Jaco's. S. 01. 28	Edward Waterfon. William Harrington. Iohn Cornelius Mohum. Tho: Bolgraue Patrickke Samon. Iohn Carey. Iohn Ingram. Thomas Boast. James Oldbafon. Robert Southwell. Henry Walpole. Alexander Rawlins. George Errington. William Knight. William Gibfon. Henry Abbots. William Freeman, N: Auleby. N: Thorpe. Iohn Buckley, alias Jones. Thomas Snow. Christoph: Robinson Rich. Horner. N: Grimston N: Britton. Math: Hayes. Christopher Wharton, with a namelesse Woman. Iohn Rigby. Robert Nutter. Edward Thvinge. Thomas Sprot Thomas Hunt: Thomas Palafer. Iohn Norton, N: Talbot,	Feb. 18. July 4. March 3. Aprill 27.	at Tyburne. at Dorchester. at Newcastle. at Tyburne. at Yorke. at Yorke.
1596.	Elizab. Ang: 30	Jacob. S. 02. 30			
1597.	Elyz: 40	Jaco: 31			
1598.	Elizab. Ang: 41	Iacob. Scot: 32		July 11.	at S. Th: Wa:
1599.	Elyz: 42	Jaco: 33			at Yorke.
1600.	Elizab. Ang: 3	Jacob. Scot: 34.		May. 18. July 21 in June. in July. eode mēse.	at Yorke. at S: Th Wa: at Lancaster at Lincolne. at Durham,
			Iohn		

The Detestable Ends of Popish Traytors.

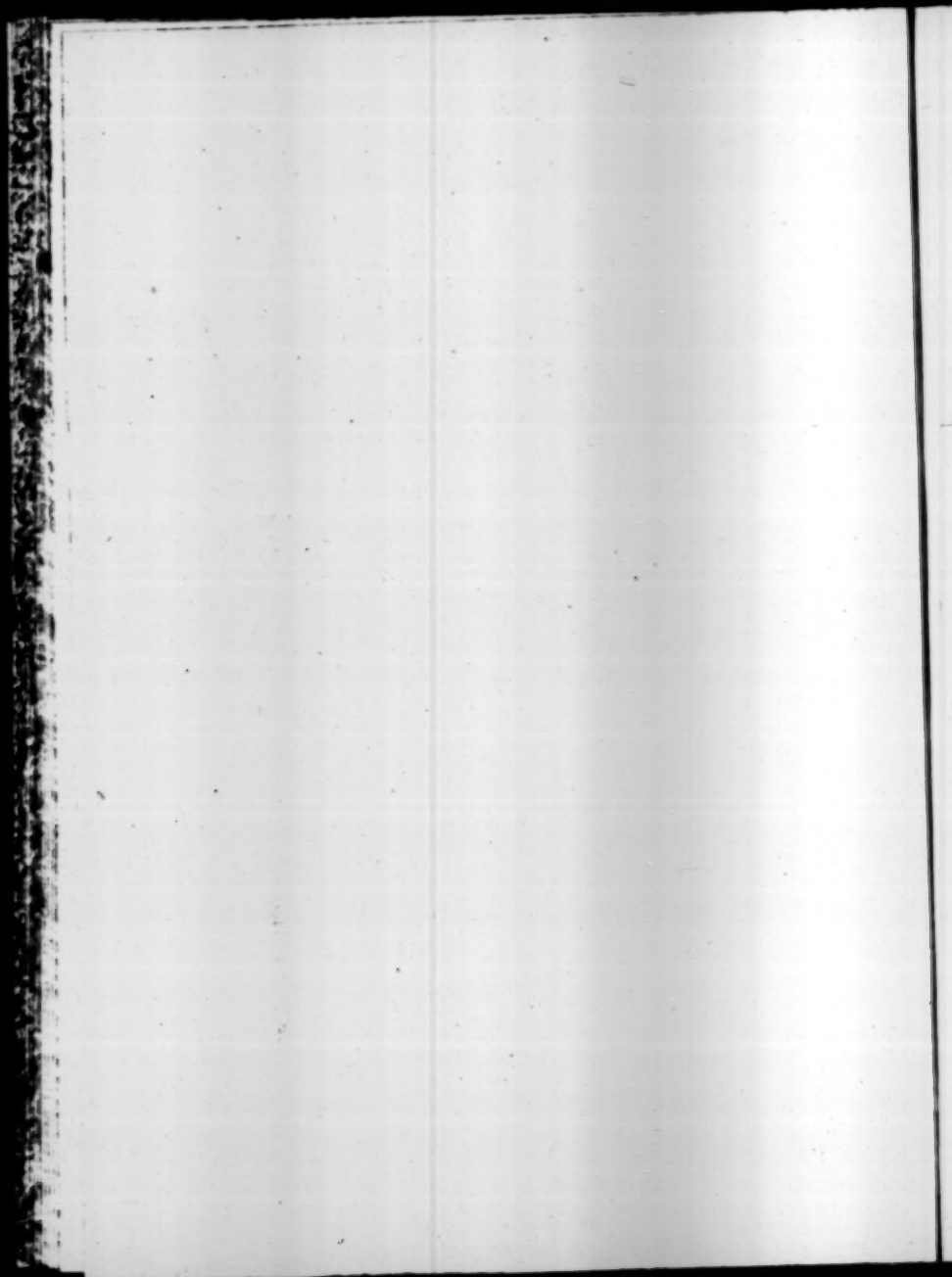
The yere of our L God be- ginning by this account M. 17. 25	Qu. Eli- zab. her Raig. of Eng: be- ginning No. 17. 1558.	K. James his Rti. of Scot. begin- ning Ju- ly. 19. 1567.	The Names of such Traytors as were ex- cuted in England in Q. Elizabeths Raigne.	The dayes of the mo- neth in which they were exe- cuted.	The pla- ces where they were executed.
1601.	Elyzab: Ang: 44	Jacob. S. of: 35	John Pibush. Roger Filcocke. Marke Barkworth. Anne Lyue.	Febr. 11.	at Tyburne.
1602.	Elyzab: Ang: 45	Jacob. S. of: 36	Robert Middleton. Thurstan Hunt. Francis Page. Thomas Tichborne. Robert Warkinson James Duckett. N: Harrison. N: Bates. William Richardson.	Feb. 17. April 19 in April. Feb. 27.	at Tyburne. at Lancaster. at Tyburne. at Yorke. at Tyburne.
	Mar: 14 being the last day of the yere 1602 by the account of Eng: dyed Queene Elizabeth.		The whole number of such Priests, Iesuits, and Recufants, as were executed in all the time of Queene Elizabeths Raigne, being 41. yeares and 4. mo- neths, according to the Mar- tyrologists owne account, (as he falsely pretends for religi- on) amounts but to 180.		

The Detestable Ends of Popish Traytors.

<i>The yere of our L. God be- ginning by this account.</i>	<i>K. James his Rai: of Engl: begin- ning</i>	<i>K. James his Rai: of Scot. begin- ning</i>	<i>The Names of such Traytors as were exe- cuted in England in K. James his Raigne.</i>	<i>The day of the mo- neth in which they were exe- cuted.</i>	<i>The pla- ces where they were executed.</i>
<i>May. 25</i>	<i>Mar: 24 1602.</i>	<i>July. 29. 157.</i>	KING JAMES HIS Raigne of England.		
	<i>1602. May: 24 Iacob: Ang: 1.</i>				
<i>1603.</i>	<i>Iacob: Ang: 2.</i>	<i>Iacob: Scot: 37 Stone.</i>	William Watson. } William Clarke. This yere also was published a Proclamation against Priests and Jesuits, that they should depart the Land.	<i>Novem: 29</i>	at Winchester
<i>1604.</i>	<i>Iacob: Ang: 3.</i>	<i>Iacob: Scot: 38</i>	L. Lawrence Byly. Io: in Shuker. } Robert Griffold.	<i>in March is August.</i>	at Lancaster.
<i>1605. 1605.</i>	<i>Iacob: 24. Iacob: Ang 5</i>	<i>Iacob: 39. Iacob: Scot: 40</i>	Thomas Wilborne. Edward Oldcorne. } Ralph Ashley. Henry Gurnet. Robert Drury.	<i>April 7. May 3. Febru. 26.</i>	at Warwicke. at Yorke. at Worcester. in Paules Church yard. at Tyburne,
			This yere also was publi- shed a Proclamation that all Iesuites and Seminary Priests, should depart the Land.		
<i>1607.</i>	<i>Iacob: 6. Iacob: Ang. 7.</i>	<i>Iacob: 41 Iacob: Scot: 42</i>	Mathew Flathers. George Geruis. Thomas Garnet.	<i>March 21 April 11 June 23.</i>	at Yorke. at Tyburne. at Tyburne.
<i>1609. 1610. 1611. 1612. 1613. 1614. 1615.</i>	<i>Iacob: 8. Iacob: 9:</i>	<i>Iacob: 43 Iacob: 44. Iacob: 45</i>	And thus endeth <i>J: 177</i> : Priest the Pseudo-Martyrolo- gist, by whose account there haue suffered since the first yere of King James, of these Popish Traytors (as he falsely pretends for Religion) to the number of 13.		

The Popes charge to his Bratts.







A POST-SCRIPT TO THE WEL AFFEC- TED READER.



T may bee that some of Antichristes
broode will here crye out with open
mouthes and say, Tut, there are many
of our Catholique Martyrs, who haue
suffered persecution for their consci-
ences that are not here mentioned.
Here is a Collectiō indeed, to set down
some, and leaue out the rest: where are those Earles of
Northumberland and Westmerland with their followers?
where the Bishops, Deanes, Archdeacons, Canons, and
other Ecclesiastical persons? where Doctor Lopez, Parry?
where many of the Gentry, as Abington, Babington,
Tichborne, Sauadge and their fellows? and of late where
the Lords Cobham and Gray? where Digbie, Percy, Cates-
bie, Tresham, Rookewood, the Winters, Littletons & their
followers, With diuers others both of the Nobilitie and
Gentry, who for their consciences in seeking to aduance
the (By them so falsely called) Catholique religion, haue
suffered Martyrdom, some by death, some by imprison-
ment, some by banishment, some by losse of liuings, some
one way, some another? So condemning these collecti-
ons with the author thereof to the fire, as sometimes their
forefathers did the Gospells confessors before registered.

^a *Brislow in
his motives
15. Chap. 73
callethe these
Martyrs.*

*Above 1000
of thes say the
lay Catholi-
ques in their
Supplicatio to
the Kings
Maestie*

*1604. aban-
doned their
liuings rather
then they
would chage
their religio.*

*Also the
three conuer-
sions of Eng-
land, part the
first, page*

1 To stoppe whose mouthes let this suffice: First, that I neither propounded to my selfe, nor promised to them, to set downe herein the names of any other in Queene Mary her Raigne, then onely of such as merely for their consciences in professing CHRIST S Gospell were in those dayes with fire and fagot martyred and burned, nor at all meddling with such as either were attainted or executed for treasons and rebellions, either against her person, state or dignitie, whom no good Christians wil seeke to excuse, in so doing, nor of any other in Q. Elizab. or King James their raignes, the only of such Seminary Priests Iesuits & Recusants, as I find recorded by their martyrologist I. W. Priests whom many simple Papists being seduced by their false teachers giue out to haue suffered onely for Religion and their consciences, although that in all of these Priests and Iesuites, men of iudgement may easily discerne the contrarie, and as for many of them, the most simple cannot be ignorant that knoweth any thing, nor the most shamelesse denie, that is not past all shame, that they were executed for plotting and contriuing, for knowledge of, and concealing most barbarous & the like before vnheard of treasons, whereas true martyrdome indeede consisteth *ferendo & patiendo, non in agendo*, in bearing patiently, and suffering afflictions for CHRIST S cause, but not in plotting and attempting the liues and ouerthrowes of Kings and Countries, their lawfull and Liege Soueraignes and natue (though of them hated) habitations and byrth-place: witnesse for prooffe hereof, 1. Ballard, 2. Watson, 3. Clarke, 4. Garnet the Iesuites Prouinciall, 5. Hall with others, the first of these was a chiefe actor and plotter in Abingtons and Babingtons Conspiracie. Anno 1586. the second & third in Cobhams and Grayes, but more properly (for they are the first mouers alwaies) in Watsons and Clarkes their owne conspiracie, Anno,

1603.

a Three conversions page 265. Of Priests aboue 100. haue Sealed the confession of their faith with blood within 40. yeeres.

A small number in comparison of 278. martyrs in lesse then sixe yeeres.

1603. The fourth and fift in the Gunpowder treason, which onely to name is *inftar omnium* the most damnable bloodie plot that euer was contriued (and I hope in time will proue as their owne Greenwell prophesied, the very breakneck of all Papists that will not bee recalled) Anno, 1605. although I greatly feare that there are many in this Kingdome, who, now GOD in his mercie hath defeated them, seeme to condemne the plotte, but yet would with all their hearts haue wished that it had taken effect, *Talia etenim nunquam probata antequam acta*, for such attempts as these (to wit the Gunpowder and others treasons,) are neuer liked of, vnlesse they bee acted, but if performed, then applauded with a Panegyricke Orations.

Well, that Papistes haue found so much mercie at the Kinges handes (notwithstanding this their more then heathenish crueltie) as they haue, let them blisse God and thanke his Maiestie, and I pray God they may make a good vse thereof, but let vs that are his faithfull subiects, reioyce in God for his and our owne deliuerance from so eminent danger, ascribing all glorie and thankfulnesse to God therefore, and vnspeakeable mildnes and forbearance in our King, whom no barbarous attempted cruelties, (for then the Gunpowder treason neuer was any more horrid, more hellish) can prouoke vnto rigor, hee is so loath to bee of his very enemies accounted cruel. But Lord grant thou *Ne incidat in Scillam cupiens vitare Carybdis*, that his mercy towards his foes proue not crueltie to himselfe, his Friends and good subiects. For this I may iustly say, that for a mercifull King in forgiving his enemies, whom yet hee hath power to destroy, England may boast her selfe aboue all the nations of the world.

Secondly if Papists will haue, besides these Priests,

A 2

Iesuities

a Vide Pope
Sixtus the 5.
his oration
vpon the death
and murder
of Henry the
3. French
King, by a
Fryar.

Ne misericor-
dia in inimi-
cos fit crudeli-
tas in se suosq;

Iesuits & Recusants by their Pseudomartyrologist noted, all other traitors and rebels to bee likewise enrolled, let them name as many as they can, and register them themselves, and take them into their number, for well I knowe that (vnto honest men) the more they name, the more infamous will they bee, because their horrible and damnable treasons are vnto all good men (to whom onely I intend this Post-script) so odious, and vnto the world so apparant and palpable, that their names cannot but with disgrace bee recorded, whereas none, who were in Queene Mary her raigne burned, did suffer for any other cause (as the Papists themselves cannot deny, but that they falsely call vs heretiques) but onely for matter of religion; nor can they bee iully accused of any to haue attempted against the life of their then Soueraigne Lady Queene Mary, or to haue denied her for their lawfull Queene, but so (*Non obstante religionis disparitate*, although they differed in religion) to haue acknowledged her, so to haue prayed for her, in all humilitie submitting their neckes, as good subiects, to the yoake of temporall obedience to her Maiestie, and like true Christian martyrs, their bodies to the fire, for the onely profession of the Gospel of Christ Iesus, whom in their bodica, goods and spirits they serued.

3.

Thirdly, as I take not vpon mee to set dowrte precisely the name of every particular Priest, Iesuite, and Recusant, that suffered in Queene Elizabeths, and King James their raignes, nor yet the iust number of those blessed Martyrs that were burned in Queene Mary her raigne, but so many onely of both sortes as are for them in I. W. Priest, his English Martyrologe, and as hee saith, for vs by that worthy man Master Iohn Fox in his booke of Martyres recorded: So I am most certainly assured, that if I should nominate all those persons who
in

*a Printed in
Anno 1608.
as hee saith,
Permissu
priorum.*

in lesse then sixe yeeres raigne of Queene Mary were
 a famished for want of meate, imprisoned, dyed in pri-
 son, forced to flie, whipped, tortured and tormented
 onely for matter of religion, and some of these by the
 very handes of bloodie Bishoppe Bonner himselfe, they
 would farre exceede the number of all such Priestes and
 Iesuites, as the Papistes can produce to have endured in
 England any kinde of torture or corporall punishment
 whatsoeuer for religion, (as they falsely pretend) or o-
 therwise for these fiftie and odde yeeres since.

Fourthly, and lastly, no Priestes are b condemned b
 simply for being Priests, but if being borne his Maie-
 sties subiects; they shall take that order vppon them by
 authoritie deriued from the Sea of Rome, and after-
 wards shall returne into his Maiestties Kingdomes
 to withdrawe and alienate the hearts of his subiectes, (for
 so they all doe) from their due allegiance. And for this
 lawe there is great reason. For as Queene Elizabeth was
 formerly (nominatim) by the Pope Excommunicated, for
 treason and therevpon by the seducing of Priestes and Iesuites
 (the firebrands of Christendome) exposed both in her
 person and state to all daungers and treasonable practi-
 ses that could by villaines bee deuised, and her King-
 domes as the Papills hold, a subiect to the Popes dispo-
 sition, so likewise the Kings Maiestie although hee
 bee not forought I knowe, by the Pope, by name excom-
 municated as yet, as Queene Elizabeth was, Yet by
 the generall excommunication whereby all Heretickes
 (for such a one they hold his Maiestie to bee directly) are
 anathematized, hee standes at this instant excommuni-
 cated.

A 3

And for all of the

Oath of allegiance prometh what they hold in this point, and the Popes gift
 of Ir. land to the King of Spaine, mentioned by Azorius the Iesuite in his
 iustiny. moral. conformeth it.

a *Tide Faux*
his confession
with others
mentioned in
the afore
quoted page
by the Earle
of Northap-
ton. Confer
also herewith
Cat. sbies
answere to
Garnet in the
last page of
R. and also
in the last
page of T.
of the for-
mer booke.

his words are;
It it were law.
full not to ad-
mitte of the
Kings Maiesty
at first warrant-
ed by the
Popes Breecues
then was it al.
so lawfull to
cast him out.
b *This treble*
bond the
selues whiles

they laboured to secure good subiects, acknowledged in their supplication to the Kings Maiesty, chap. 5. neere the end thereof. Agreeable hereto is the Earle of Northhamptons sound maxime in the last page of FF. in his speech to Garnet.

And therefore Papists holding opinions, as they doe, that it is a lawfull for subiects to kill their Soueraignes, and take armes against them, so by the Pope excommunicated, holding him no longer to bee their King by lawfull right of ruling, then the Pope pleaseth, which is onely thus qualified, *Rebus sic stantibus; cum deerunt vires*, as long as they needes must, and that they dare doe no otherwise for feare of their neckes. Is it not then great reason (to you that in CHRIST haue learned to obey I speake) that his maiestie should as neere as hee can, preuent such daungers to himselfe and his State? But here it may bee the Priests will reply and say: *Wee are bound by oath, and therefore in conscience, to goe whether soener those of whom wee receiue our Priestly Orders, shall enioyne vs.*

But first answeere me; who enforced you thereto, either to leaue your country or to take that order? Did *Queene Elizabeth*? doth *King Iames*? doe you not that of your owne voluntarie wils contrarie to your own known countrie lawes.

Secondly, whether that single (sinnefull I may say) Oath bee of sufficient authoritie to dissolue that treble bond of allegiance, in which by being his Maiesties borne subiects, you are bound by lawe b diuine, naturall and nationall.

Thirdly, if you before knowing the danger thereof will yet voluntarily take such oaths; where then is the fault? in the Prince that vpon good and warrantable grounds shall in a religious policie, to preuent the hazard of his owne, and his subiects states and liues, cause such a lawe to bee enacted, or in the Priestes that shall

will

c wilfully and in a resolute determination of working their countries ouerthrowe take such an oath? And here for a shutting vp of all, glue me leaue, (because the Papists hold so much of the Popes authoritie against Princes by him excommunicated,) to insert^d two questions with their answers, propounded by the right reuerend father in God the late Lord Bishoppe of London, vnto Thomas Garnet, Alias Roockwood, Alias Sayer a Seminarie Priest, at the time of the saide Garnets arraignment at the Sessions-house without Newgate in London vpon Thursday the 16. of Iune 1608.

The first question was this. *Whether the saide Garnet had euer read any authors whatsoever, vntill some hundreds of yeares after Christs time, that did hold that the ende of Excommunication tended to a deprivation of life.*

The second question was this. *Whether if the saide Garnet himselfe helde lands, which by lawfull and lineall inheritance had descended from his auncestors vnto him, it were lawfull for the Pope, Garnet being by him excommunicated, to giue the lands vnto whom hee pleased? Garnets answer vnto the first was vncertaine, for saide hee, I remember not well what I haue read concerning this point.*

But vnto the second question hee answered directly, *Noe. Why then, mildely replied the Bishoppe, what reason haue you Maister Garnet, to hold that the Pope hath more authoritie ouer the Kings Maiestie, being your Soueraigne, then ouer you being but a private person, and his Subject.*

c Garnets reioynder was silence, hauing first by a confession in his owne case graunted, that the Popes authorities was of no force herein. Thus much for satisfaction

in the letter H H. in diuers pages thereof. e This Thomas Garnet is the last that our Pseudomartyrologist. I. W. Priest bath noted in his Beadroll to haue suffered in King Iames his raigne.

e Scientia & volenti, non fit iniuria.

d Besides this Priestes confession against themselves.

see also for thy better

confirmation in this point,

the iudgement of two

great Coun-

sellors of state

in their seuerall writings

published by the Earle of

Salisbury in his answer

to certaine scandalous

papers in the third page of

C. and the Earle of

Northampton in his

speech at Garnets Ar-

raignment,

*^aD. Reig-
olds confe-
rence with
Harts, in
Harts owne
Preface ther
to.*

in this point vnto all men out of the mouth of Thomas Garnet Seminarie Priest. To this purpose see also Iohn Hart Seminary Priest, his wordes in his Preface before his^a conference with Doctor Reigolds. Nor may I here neglect that offer which Pope Paulus the fourth made vnto Queene Elizabeth in the beginning of her Raigne, who when he perceiued that his vsurped authoritie and Primateship grew in England contemptible, conditionally that hee might hold that power here that vniustly hee had before done when this land was drowned in Poperie, would haue beene contented, and caused the Queenes Maiestie to vnderstand that hee would be pleased, *that all masters for religion* should be administred in the same manner that then they were, (being the very same then *per omnia*, that now it is) onely his Supremacie must bee acknowledged, for that indeed, not Religion, not godlinesse, not any thing but pride and ambition to be in the eyes of the world aboue all, both was and is the cause of his raging madnesse.

But that noble spirited Queene, whose religion was founded vpon a rock, Christ Iesus being the chiefe corner stone, by whom all her building was ioyned together, scorned to be beholding to that Italian Priest for the exercise of that religion, which were it lawfull by his dispensation, she would and could by the power of God and her owne authoritie, maintaine against him, and all the power of darkenesse and hell it selfe, without being beholding to him.

*^b Relation of
the state of
religion in
the west part
of the world,
neere the be-
ginning ther
of.*

Let those Princes whose either Pusillanimitic, or weakness of their estates, or small assurance of their subiects loues, or want of courage to withstand his yooke of intrusion, or whose vnlawfull^b mariages and thereby illicit issue and succession, must bee legitimated by a more illegitimate dispensation from his vnholinesse, that the power

power and sword of the one, may vphold the authoritie of the other, that his authoritie may reciprocally helpe to keepe that Crowne vpon the head of him and his successors, who otherwise were thereof by their owne and Gods lawes vncapable, verifying thereby that olde Proverbe, *Claw me and I will claw thee: Let thy vsurped authoritie maintaine my illicite marriage, and my power and purse shall maintaine thy vsurped authoritie.* Let such as expect Donations of other Princes Kingdomes from their grandtrāflator of Empyres the Pope, the diuels substitute, as Philip the second of that name King of Spaine did, vpon whom *Pius Quintus*, (or rather *Impius intus*) the diuels vicegerent then at Rome, conferred the Kingdome of England (but all the craft was in the catching) instanced and approved as an act lawfull, by Azorius the Iesuite in his morall institutions, part second, booke eleuenth, chapter the fift, *circa medium capituli.*

*Azorius
in his institutions, part. 2.
booke 11.
chapt. 5.*

Let such Princes I say adhere to the Pope, & subiugate their neckes to his trampling, but let those, whose cause is good, succession lawfull, spirits more magnanimous, and of a better mettall, their subiects hearts generally, firmly assured, the word of God which is trueth it selfe on their side, power and abilitie to withstand (and offend) him and all his vnholly confederates, free Princes next vnder God in their owne Dominions. Let these I say all learne of that renowned Queene Elizabeth this resolute saying, rare amongst men, but not to be paralleld by any woman, *If my religion be allowable? (if my marriage lawfull, if my succession rightfull,) by the Popes Dispensation, then is it so also without it, and God willing, I will maintaine it without him, who of his power can make it no more lawfull or unlawfull then of it selfe it is without him?* for against the word of God there lieth no Dispensation. And let great, Great Brittaines King make it known for an honour to him and his posteritie that great,

B

Elizabeth

A Post-script

*Elizæes spirit lodgeth in his Brest,
Though happie she, in peace with God doth rest.*

Thus holding Poperie to be an hotch-poch of new religion coyned in the mints of the Babylonish whore, who contendeth to aduance her Kingdome aabout the Kingdome of Christ, by all meanes that the meselues, or hell it selfe can inuent, by crueltie, by blood, by deceit, by abusing the word of God, by equiuocation, by what not? yea she hath so taught her brats, the Priestes and Iesuites, and in-finar, should nite others by them seduced, to sweare and forswear, to yet challenge promise and protest, by whatsoeuer can bee named, (a larger power the euer vowes; in this kind) as that they haue almost left no means Christ him- whereby a man may be assured of anothers intentions, al- selfe did, for though he vowe it neuer so seeming seriously.

Call to minde the great and serious protestations that
b Watson the Priest made in his *Quodlibeticall* questions,
c That albeit he differed in religion from that which was profes-
sed in the Church of England, yet if either Pope or Spaniard
should seeke by hostile meanes to inuade his countrie, hee would
willingly spend his substance, nay his dearest blood against any
such as should attempt it, and yet he himselfe was the first af-
terwards as I remember that came to the gallows for
spofer and violating it. If I could find any thing that good is in either
Priests or Iesuites, I would commend them for it, but be-
cause I cannot, holding them all to bee traytors in heart
vnto his Maiestie, and their fauourers to be scarcely good
Kingdomes subiects, I will end for their comendations with the words
at his plea- of a late, but wittie a Satyrist; *Enet illis, quisquis de illis*
sure. *tacer.*

b In his booke of *Quodlibets*. c Here was, Melin ore, fel in corde: a smooth
tongue, but a treacherous heart. d Conclaus Ignati, in *Apologia pro Iesuitis*, ad fi-
nem libri adiecta.

FINIS.

